Q and A with Eckhart Tolle TV Part 9

[Speaker 1] (0:00 - 58:21)

The accumulated knowledge, don't need it here, in order to access the source of all knowledge. But the giving up of the accumulated knowledge, of course, is also the giving up of the mind-made self that consists of accumulated thought forms. So as we sit here, we are dying a little death, or a big death, and realize that nothing real actually died, only the illusion of a false self.

What remains is consciousness, consciousness, the very bare fact that you are. So at this moment, there's the opportunity of sensing something much more fundamental than the history of who you think you are in the mind, my past, your sense of identity. You no longer need to derive from that.

It's still there, you can remember it if you want to, when you need it, rarely. But who are you really beyond the story of your life, beyond your personal history? Who am I really?

There's no conceptual answer, it would be just another thought, but direct realization. And suddenly there is that space of open, spacious awareness in which you don't seem to know anything anymore. You can look at the world in absolute innocence and see its beauty and aliveness and miraculousness without calling it even beauty and aliveness.

You merge with whatever you perceive because considering yourself to be a separate entity, here's me and there's the rest of the universe, was created, this delusion was created by compulsive, unconscious, continuous mental interpretations and labelings and judgments, so-called knowledge, opinions. And suddenly, as we sit here, spacious awareness replaces, so to speak, compulsive thinking, and that's enormous liberation to realize that dimension in yourself. You're liberated from the person, the thinker, the me, the troublemaker, the problem maker, the one who dwells in continuous, almost continuous discontent and sense of non-fulfillment and anxiety and fear.

What about me? And you realize you are so much deeper than that absurd little entity, but you have to have the courage to go to that place of what looks like, from an external, habitual mental viewpoint, looks like a place where you don't know anything anymore because the compulsive interpretations have dissolved. And you merge with everything.

You look at the flower, a human being, and there's no longer a sense of me and the other because the sense of me and the other was created by concepts, continuous conceptualization of reality, compulsive conceptualization of reality, a deadening habit. And so you come suddenly, there's an intense increased aliveness because the veil of conceptualization falls or is pushed aside, is allowed to drop. Maybe that's the best way of putting it.

And then you suddenly interact and perceive without the veil of conceptualization. And you suddenly inhabit a universe that is intensely alive, where even inanimate objects, you can sense their beingness. And you can sense the very fact of your own being as the very basis for this universe, the I am, beingness itself, the fact that you are.

That in itself to know that you are, not this or that, but to know that you are, to know it directly is joyful. So to know your own, your being is joyful, just the fact of being. The ancient Indian teachers knew that and they still know it now, some of them, always some awakened beings there.

So they call it being, consciousness, bliss, sat, cit, ananda, is to be aware of the being that you are means consciousness, the unconditioned, the light of the world, becoming aware of itself. Awareness is aware of awareness, so to speak. Not aware of something, aware of nothing, the no thingness.

You can be aware of this flower, but even as you are looking at this flower, you can be aware of the awareness in which this flower appears. To sense that, another way of putting it, to sense a spaciousness in the background of your being, a vast space, a still alive space, and in the foreground, things happen and appear and disappear. And then whatever happens and appears and disappears is actually miraculous.

But you no longer relate to it in a needy way. I need this to be there and that to be there in order so that I can feel okay. No, the okayness is much prior to all that, what appears or not appears, does not appear.

So as you have the vast spaciousness in the background, you can interact with much greater ease with the foreground of your life, with other humans. You don't need them anymore to fulfill you. And you don't fear them anymore because they might not do what they're supposed to do, strengthen your ego or give you something or stay attached to you to fulfill you in some way.

So you begin to relate to other humans without that, the neediness or the fear in freedom and really love. That's love when you don't want anything from the other anymore, and yet there is a recognition of shared being. In the same way, there's the recognition of shared being with a flower.

And there's no concepts there, just that you don't necessarily say, oh, the flower and I are really one. I have to think about that. Or I'm trying to be loving because I'm supposed to love my neighbor.

I'm trying, trying, doesn't work. You can't do it through conceptualization. It's only through the spaciousness that opens up that the true recognition of being, in whatever life form appears in front of you, that recognition of being is there.

Being recognizes itself. It disguises itself in millions of life forms, temporary disguises.

And you recognize, you look through the disguise, and sometimes the disguise is very strong.

That's the play of the universe. Let's, you have to really, let's really disguise ourselves, and some humans are heavily disguised. God disguising him, her, itself very well.

And with others, the disguise is not so heavy, but the heavy disguise is more challenging. It's more fun in a way. I'm talking about, of course, difficult humans.

To recognize shared beingness in a flower is, of course, much easier because the disguise is far, far, far less, much easier than to recognize the shared beingness when confronted with an angry human, who says, you. You. But there's a space for that also.

And you look, oh, give him or her the space to do their act. And you don't need to react. Let them do their act, but you don't need compulsively to react because if compulsively you react, you adopt your own, your disguise again, and you play your part in the drama or the dream of existence.

All the world's a stage, and all the men and women merely play as, or however else Shakespeare's phrase goes, so to recognize your essential beingness is such a simple, it's so simple that it becomes difficult for the complicated humans. It's so, such a primordial fact. And then consciousness recognizes itself, really.

That's what it is. And that is joyful or blissful. And so the Indian teachers, masters, they string together three words and make it into one, Sat-Chit-Ananda, being, consciousness, bliss, to describe that state of connectedness, of oneness with being.

It's very simple, too simple. And what you access also is intelligence itself, the unconditioned, out of which anything new arises, an insight, an idea, that is the place of true intelligence. I call it sometimes non-conceptual intelligence or the unconditioned consciousness.

And that's where suddenly creativity opens up in your life because the person is not creative. The mind is not creative, but it can be an instrument of true intelligence. And the mind has no intelligence of its own.

It borrows its intelligence from universal intelligence. So the secret then is to not lose touch with who you truly are as you go about this world, seemingly participating in the play, but knowing at the same time, not conceptually, being the space and then pretending also to be the person while you do things. So you are the space while you talk to someone, listen to someone in spacious awareness.

So you bring that dimension into the interaction. If you only did that, listening whenever other humans are talking to you, if you only did that, if you are able to use every opportunity whenever any human being talks to you, listen in spacious awareness

instead of listening through mentally, immediately agreeing or disagreeing or thinking of the next thing you are going to say, or I know exactly what you need. Let me tell you what you need.

I know that already, but be there as an open field of aware presence. If you only did that, would be enough to transform your life, your relationships with every human, because the old patterns would no longer be operating through you, would transform your relationships with all human beings. And of course, will also help others without you feeling that you are helping, you're not doing anything, but it is an invitation to others if there's a slightest openness in the other to join you in that field of aware presence.

And if they don't join you in that field of aware presence, it's fine too. But if that were your only spiritual practice, listening in that way to other, you would be enough to transform your life. And if enough humans transform their lives in that way, then of course the world gets transformed.

It's only a collective expression of the collective consciousness. Unless you live as a hermit, in other words, you never listen to anybody except your mind, and most of you are not hermits, so you interact with people and every day you listen to people on the phone. Well, unless you get so much into texting that you don't talk to them anymore.

For teenagers, I may have to think of some other way of being if they only, if they don't talk anymore. No, no, it goes with your thumbs. You can see I'm a, I only had a phone for a few months of that kind, so I do like.

So if that's your only spiritual practice, quite enough, just the listening. Because whenever you listen, well, you are not there as an egoic entity. You're not bringing in your past.

You're not even there as a person anymore. The person recedes and you're there as a wench. And it doesn't mean that now you have to be, you can't talk anymore, no.

It means then as you talk or reply or give your viewpoint, you very clearly realize that what you are giving is your viewpoint. You don't merge with your viewpoint and then anybody who questions or attacks your viewpoint is considered a mortal enemy because you have confused who you are with a thought in your head, which is your viewpoint, which is insane. So you can still, you don't have to say, I have no opinion anymore about anything, no.

All it means is you recognize that these are opinions, viewpoints, in other words, thoughts, and they have their viewpoints and opinions, thoughts. Now, they may be still totally identified. That's okay.

You allow them to be that. But you are there primarily as space. But in that space, your viewpoint can be expressed to say, this is what I believe, that there's a spaciousness

around it.

And you are the spaciousness. You are not the viewpoint. And you can give your viewpoint.

And then you say, my view on the president of the United States is that he's doing very well. And, or you say, my view is that I feel a little disappointed as some people say. Or then you can allow the other person to say, no, I think that the president of the United States is controlled by aliens.

Well. Maybe he is. It's a viewpoint.

So you're beyond needing, allowing those to be. The identification with mind structures, viewpoints, is gone. You are not there as a mental entity that needs identification with thinking to give it a sense of who, to give you a sense of who you are.

It's a dreadful state. Because you're continuously in conflict with other thinkers. In fact, you need the conflict, because without the conflict, this phantom that consists of identification with thinking couldn't even survive.

So you have to generate more conflict with other thinkers so that your thinker can feel its boundaries more clearly. If it sounds insane, it is because it is insane. And it's called normal, too.

So what arises then is a new consciousness on the planet. Like a new species coming out of the earth. Like the old.

There's a shift, a huge shift happening. Otherwise, we wouldn't be here. And no need so much to look at what's going to happen out there, because what's going to happen, what looks like out there, is determined by the within.

So remember the, because it's so easy to forget. Why is it easy to forget to be the spacious awareness while you listen to other humans? Because the gravitational pull of the old mind structures and the mental habit of absorbing all your consciousness into thinking is very strong and old.

So there is a momentum there, or a heaviness, a heavy, old pull of the mind that is used to possessing your entire consciousness and continuously transforming your entire consciousness into thinking. And it wants to come back in there. It wants you to give your total identification, your total attention to the thinking, become one with the thinking.

So the pull will come. And so it's recognizing when the pull comes. And then the moment you recognize it, the alertness grows.

So you suddenly become, oops, I'm being pulled into, and then alertness suddenly

arises. And then there's no thinking. And suddenly you're again, you're aware of the space, of your awareness.

So you may have to, quite a few times during the day, experience that shift, falling back into the old, or it could take a few minutes, you're back into. That's how normal living goes like that. You're talking to yourself continuously.

But some people are better at disguising it than I do at the moment. But really, that's how it is. If it were not so well disguised, they put on a mask.

And you think, you think they're not thinking. Not surprisingly, the word person comes from Latin persona, which means mind. And they put on a mask.

But really, under the mask, there's that going on. And sometimes with people who are considered a little bit insane, you can see it more clearly, but they're not really much more insane than the normal person. And then they look at you, and the thing is, who are you really?

What are you trying to do? Do you know me? I know exactly what you want.

But you're not going to get it. It's good to laugh at this, because that in itself is a liberation. When you recognize those normal human patterns in others, and occasionally even in yourself, and you say, wow, there it is again.

Now, as you know, sometimes some disaster in your life can also pull you out of identification with the mind and make you present. Can happen. There's always the opportunity, the opening when things collapse around you.

When the crack appears, the light shines through. That's why the cracks are good. But this is a voluntary death, not the involuntary deaths that humans experience when some kind of disaster happens and all the life collapses around them.

So one more suggestion for your practice. You'll remember the listening. It's just a beautiful practice.

Don't give up when you lose yourself in thinking. Just notice it and come back to alertness. There is a degree of alertness in which compulsive thinking doesn't happen anymore.

So, and there is a, when you find that dimension of alertness in you, you suddenly realize that normal existence, which is the voice in the head, identifying with the voice in the head, is a dreamlike state. And you suddenly, this is why there's traditionally the term awakening used in different spiritual traditions, because the normal state of being identified with the mental, the voice in the head all the time is a state of a dreamlike state. You're not here.

There's nobody there. There's just a dream happening. And suddenly the alertness comes and you wake up.

You wake up out of the dream. Wow. And perhaps after a while, the old, you fall back into that state.

And then you come back out because you're beginning to suffer. It's a good sign. Some kind of pain or suffering arises.

Oh, lost it. But of course, the moment you realize you lost it, you haven't lost it. So listening.

And the other, another practice that's very helpful is sensory awareness, looking or listening to sounds without interpretation, anything. So occasionally when there's nothing else to do, which surprisingly, even in a busy person's life, there are lots of moments when there's nothing else to do because you're waiting for the next thing to happen. And you can be just practice non-labeling perception of things and natural things, inanimate objects, whatever is there.

There's also, you are the space, the spacious awareness through which the perception happens. You are the light of the world. And in that light, which is consciousness, this appears and that appears and that appears.

And gradually awareness becomes more permanent. The frequency of losing awareness is lessens and the time period during which you lose awareness lessens. And then gradually it becomes the permanent foundation for your life.

In other words, self-realization continuously. But there's no point in asking, when is it going to be permanent? How much longer do I have to wait?

Just deal with this moment, much easier, just this. And it's always simple. Well, that's a strange title for our talk.

Transcendence, to transcend transcendence. Transcendental meditation, highly recommended by all dentists. It's always good to start with a joke.

Sorry. To transcend of course means to go beyond the limitation or limitations or boundaries, to go beyond boundaries. Not that you attack the boundary, you go beyond it.

No, it does not imply that you destroy the boundary. You kind of go through it or maybe you climb over it. So that seems to be why we are here, not just here in this room, but here on this planet in the human form.

It's to go beyond limitations because everybody's born into certain limitations. To start with, the moment you're born, you have a body. So you're suddenly, you're limited to

this, this, I'm trapped, am I this body or am I in this body?

But your body can certainly be perceived as a limitation. And then you have your surroundings, your parents and your home environment and whatever other factors are there, the country you live in, the city you live in. For some people, the limitations are not so bad.

And for others, depending on where you are into what kind of circumstances you're born, limitations can be very severe. You might even be born already with a physical defect, even more severe, or your environment may be extremely more than normally dysfunctional, more than the normal dysfunction. You may be born into poverty, crime, whatever it is.

It's almost one could say to have a little image at birth, you're given, let's say using the analogy of a wood carver. So you're given a piece of wood and it seems some people are given a piece that says, oh, that looks quite nice, I can do something with that. And others are given an impossible piece of wood, what am I going to do with that, it's dreadful.

What can I ever make out of that? And of course, some people succumb to the limitations and for the rest of their lives, continue to be conditioned and limited by the environment and the conditions, the circumstances into which they were born. So a person may be born into a dysfunctional home environment never transcends it.

And when he or she gets married, creates a similarly dysfunctional home environment. And the children of that marriage, similarly the next generation create a similarly dysfunctional home environment. For example, nobody transcends the limitations and that is fairly common.

Or you're born into poverty, of course, then it's very hard, depending on also where you live geographically to transcend that. We're talking, by the way, at the moment about transcendence on the external level, which has its place. And then others are able to generate enough energy to go beyond the limitations, step beyond their conditioning.

There are many examples, people who've become famous and have achieved great things in the world who were born into a very unpromising situations. And there is a place for that. It's a wonderful thing to do, to rise above or to transcend the limitations.

Some people need seminars for that. And that has its place, they have their place too. If you can't generate enough energy, you need to go to Tony Robbins, for example, and that's good.

Then you can, yes, you can do it. Yes. And you can take action, it's good.

It's to do with manifesting externally. And that has its place, the universe wants to do

that. That's one of the things the universe does is manifest form, more complex forms, more beautiful forms.

The forms proliferate in the universe and we are co-creators. It's not just that God creates forms, flowers, beautiful things, mountains, planets, suns. You are God and through you, creation also happens and you can create forms.

That is the outgoing movement of the universe, the movement out into differentiation, increasing complexity and form. From the Big Bang, let's say, if that is the case, that was not a complex universe because that was the primordial one, then became the many. And so even if you look back from the little we know about the planet, it was a gradual evolution of a greater and greater complexity of forms.

More complex life forms. So the universe wants to do that. So that means it also wants to do that through the human form.

So the human form becomes a co-creator and that has its place. It is the outgoing movement of the universe into the creation of form. And when a human being overcomes their limitations, transcends their limitations, then the universe has also overcome that limitation through that human being.

It's not really a personal thing. There's nothing personal, ultimately. You are the universe.

You are the life that is evolving through billions of forms. And often it's the case that precisely those people who encountered the most severe limitations generate enormous amount of energy to go beyond. This can be sometimes negative energy, but it doesn't have to be.

It can be just a positive response. So we have stories like one in ancient Greece where public speaking was highly valued as an art form and they didn't even have microphones. So you had to really project your voice.

And that was, they had to be taught because you had to reach many people. They had to be able to hear you. I remember many years ago, my first group of more than 100 people was the last time I spoke without a microphone and I had to project my voice.

There's only the now. And everybody said afterwards, wow, that was the most forceful talk you've ever given. It changed even what I said because I had to shout.

So in ancient Greece, one of the most famous orators, if that's the word, public speakers, I don't remember his name. He had a speech defect. He was born with a speech defect.

He couldn't talk. There was something wrong with his tongue. He could only talk like that.

And he was determined to become a great public speaker. So he would spend for a few years, he would go to the beach, put pebbles in his mouth and start talking to the sea. The pebbles were there to perhaps to create an additional obstacle to generate even more energy.

So he began to give speeches to the sea alone. And eventually he became the greatest speaker in his lifetime in Greece. There are many similar cases throughout history of people who encountered the most severe limitations and were able to transcend or not necessarily transcend that particular limitation as in the case of this speaker, but sometimes to transcend, to become creative or extremely empowered in another area.

Stephen Hawking, for example, whose body is totally paralyzed and he cannot speak and move and do anything himself. But what he can do is think. So he's made a very useful contribution to science.

But if he had, I'm not saying this is awakening yet. We haven't arrived there yet. At the moment, we're talking about transcendence of worldly conditions of form.

So he was able to become a productive thinker, but because he did not resist internally, complain internally, the severe limitation of his physical form. I mentioned that briefly in a new ask maybe, because I used to see him every day many, many years ago at the university where I was and he was, I just saw him every day having lunch a few tables away, being fed by his students. And at that time he was only well-known in his field and in the town, but he wasn't yet famous.

And I could see what a dreadful fate that was to be totally paralyzed and not being able to communicate anymore. At that time, the machine that he uses now hadn't been invented yet, this little synthesizer that he uses. So all he could do was produce croaking sounds and some people who had been with him for long enough could interpret the croaking sounds.

Croak, croak, croak, croak. He'd always have an interpreter and miraculously they could tell you what he was saying. Croak, croak, croak, that meant, some more apple pie, please.

That's what he said. Now he has a synthesizer, he presses one or two buttons or how it works, I think he has one or two fingers still have movement. And so the synthesizer says, apple pie, please.

Now it would have been very easy for him to, when it happened, it happened to him, the illness overtook him when he was a graduate student. Suddenly, motor neuron disease, it's called in England, but here I believe it has a different name. And he could have rebelled against it, lamented his fate, become despondent, give up, become embittered, have self-pity, say, what can I possibly do now?

I can't even communicate anymore. The body is going to, they predicted his death many years ago that he would only live a few more years. And he didn't.

So, and I saw that when I looked at him once very close, he was coming in, I opened the door for his wheelchair and I looked into his eyes and I saw there was no inner resistance and there was no unhappiness inside him. There was just, just that. There wasn't a, his disease, his physical disability had not translated into become part of his personality.

It had not, the personality had not identified with it and incorporated it into its sense of self. If the personality had incorporated the condition into its sense of self, it would have become an extremely heavy personality. Heaviness of suffering would have been in it.

And if you carry the heaviness of suffering in your personality, then it is very hard, if not impossible to make, to contribute anything that is beneficial to anybody else because you are burdened with a heavy self. And the heavy self will prevent any influx from the creative dimension within you to come through. It will not allow that.

So you cannot be creative when you are burdened with that heaviness of a suffering entity. So what I saw when I looked into his eyes was there was not a suffering entity. There was the physical suffering.

Yes, must have been the physical disability, the discomfort, the loss of dignity, of that everything has to be done for you. You can't go to the toilet. You have to, you can't feed yourself.

All that which could have become a dreadful thing if there had been a self-identification with the condition. But there was not a self-identification with the condition. There was only the condition.

And so he was able to do his work, contribute more than others. Of course, he had much more time. He couldn't do anything else.

But if he had complained, then he could have done a lot else because he would have been stuck in his mind going around in circles, complaining about his unhappy fate. So that is transcendence. I observed that, how transcendence can work and why it happens.

It does not happen, transcendence of conditions. It does not happen when you complain about the conditions. While it can happen, let's say you get angry about your being poor and you then transcend your poverty and with your anger you build up a business.

You work day and night. And maybe you even make it despite all the odds. You finally have a business.

But the limitation that you have entered is just as severe as the one you left. Because you are trapped in that heavy sense of self, the personality that is conditioned by anger.

And it is almost one could say a more severe limitation than poverty.

So the transcendence of conditions and the transcendence of limitations then is not achieved through rebelling against limitations. Because if you do that, you find yourself very quickly in similar, not limitations of a different kind, but maybe more severe than the ones you left. Or you work so hard in a desperate attempt to show the world that you are somebody, that your body gets ruined through stress.

And when you finally achieve your status as a billionaire, your heart is almost gone. Your circulation, all the functions of your body, your body is ruined. Well, you've gone from one, you've transcended one limitation and fallen into another.

But it is possible if it's done through non-resistance in a positive way to transcend limitations. And people have done it. So Stephen Hawking's just one example.

There are many, there are even probably books about how people transcended limitations. I don't know if there are any, if not, maybe one of you can write one. So you can sometimes see it in films, films that are based on certain people's lives, how they have overcome all the odds and finally made it.

[Speaker 17] (58:22 - 58:23)

Okay.

[Speaker 1] (58:30 - 1:27:44)

And of course, once you finally make it, then you realize, yes, it's been a wonderful journey. I have transcended all that. And here I am.

And you find, yes, of course, but even where I'm now, there's a new set of limitations. It's a good thing that I went beyond that. I'm happy about that.

It's a good thing I transcended all that. But you're not free. You're not free.

If you've come from poverty, built up a big business empire, you're certainly not free. Okay. So we have transcendence on the worldly level, which is a good, has its place, and is a wonderful thing.

But it always leaves you with another set of limitations, which are really external, but ultimately the limitations that you don't escape are internal to transcend. Now we come to a different kind of transcendence, which is we could call spiritual transcendence, whatever you want to call it, where you transcend identification with form. And that, of course, is the true transcendence.

You transcend identification with external forms, with things, with your position in the world, with relationships, with whatever people think of you. But ultimately what that

means is, because all those things that I just mentioned, things or possessions, status in society, your entire life situation, and so on, that you experience that as through your mind. It's a form of thoughts.

These are thoughts in your mind. So if you identify, let's say you identify with your car, identify means it enhances your sense of self. It's not just that you enjoy a comfortable car.

That's perfectly fine. But is there a link with your sense of self and the car, which in many cases there is? So you have transcended poverty.

You have achieved the Bentley. Now, what is the new limitation? The new limitation, you have transcended that.

The new limitation is the self-identification with this external form. Then let's just take the car as to stand for almost anything else that you could identify with. Let's just use car.

Could be a house. It could be a big structure that you've created, whatever it may be. So you identify with a car.

It means you, in a subtle way, it enhances your sense of who you are. Now, of course, that requires you to be seen with the car. To enhance that, it requires other people who see you.

So you get an envious look from the person in the other car and the ego feeds on that. Or a beautiful woman or a handsome man in another car looks at you and your car. And the two suddenly fused into one, they come together.

She loves you and she loves your car. And you sense that and there is the ego feeds on, you feel enhanced in your sense of self, of who you are. And so if you lived totally alone on an island, that car would very quickly no longer be able to serve as an enhancement of your sense of self because nobody's there to look at it except you.

Then you could have to recreate stories in your mind. Imagine people looking at it, but it doesn't work very well. Now, what you identify with really is, if you look at the root of the identification, it's not really the car, but it is the idea or the concept of the car in your mind.

So the identification ultimately is not with the external object. The identification is with the image or idea in your mind or the concept in your mind that says, this is my object. And this idea, my object, my car is a thought form.

So what you identify with, if you look at it very closely, is not the car. It is the thought form of my car. So what you are trapped in is not really the external form.

The external form is fine. A beautiful car is a beautiful thing. If it's a comfortable, beautiful car or whatever it does, fast, you can, well, let's not go there.

That's fine. So, but you don't, it's not the external thing. So any identification with something, self-identification is on the level really of thought.

It's on the level of the mind. And so that's where you are trapped. You're not really trapped in the car.

You can drive a Rolls Royce and be totally free. But the question is, is there identification with a thought, a thought form as me, self, there is a sense of self in the thought. And that is where you are trapped.

And that is where almost everybody is still trapped, which is the self-identification with thought. That's where, that's the root of all identification with form, because there seem to be lots of people identify with all kinds of forms around them, their dress, what they'd wear. We've talked about the car already.

Big self-identification, of course, with the way you dress for many people, not the people here, of course, have already transcended that. And again, it's not saying, oh, I mustn't, and now I have to wear just cheap things because I need to show that I'm not identified with. No, because you're identified again.

Because if you put on something that looks cheap, because you see yourself as so spiritual that you no longer wear designer things, although you could afford them, but you don't wear them anymore because you're now spiritual. You're trapped again in a thought form as me, the spiritual one who no longer buys or needs designer things. This is, you have a new thought form of the me, which is just as strong as the one who identifies with designer clothes.

And then you identify with that. And you can feel in a subtle way superior when you go through the shopping mall to all these people who are still identified with their designer clothes. And you're trapped again without knowing it.

Trapped in a new thought form of this is me. So all kinds of things, we have clothes. You can be, of course, identified with the physical body.

Now, the physical body for many people is a source of pride, if you're young enough. Can be a source of pride or your appearance. It might be strong or good looking or better looking than others or most.

There's Muscle Beach in Santa Monica. So if you can go there. If you don't have muscles, don't go there because your ego will suffer.

Identification with the physical body, again, ultimately is not identification with the

physical body. It's identification with the thought form of the physical body identified with. Now, for many people, as you may know, physical body has a negative identification.

They are not happy with it. And this is why they sell so many magazines for people who are not happy with their body. And the magazines will tell you, either how you can be happy with your body or you can change your body so that eventually you can be happy with your body.

Or accept your body as it is. But even that's not quite it. It's not to identify with the thought of my body.

Other things, of course, you identify with is where you live. It's an extension of yourself. And again, doesn't mean you can't live in a nice house.

The question is, is there a thought form of my house? And then you're identified with that. That's the trap.

And that is what, in order to be free, needs to be transcended. You don't need to transcend the physical car. Later, once you have transcended the thought form, you're totally free to say, I still want this car.

Or say, no, I don't want it anymore. Or I still want to be in this house. Or no, I don't need such a big house anymore.

It doesn't matter, one or the other. The imprisonment is inside you and the freedom is inside you. So the self-identification with thinking is the primordial imprisonment.

And that is what needs to be transcended for you to become truly free. Or another way, to awaken as a human being, to awaken. Now, what does that mean when we say you awaken?

What do you awaken from? You awaken out of identification with form. As long as you're identified with form, and all form ultimately boils down to thought form.

Because there's nothing, everything is, you experience everything as that. It's a mental form in your mind. You don't know whether there even is a car out there.

Nobody knows. It could be your dream, the dream of car. Nobody knows whether, philosopher has been discussing that for thousands of years, how do we know that things that we perceive are actually there?

Because all we know is what happens, what is sent to us into the mind through the sense organs. And then the signals that come through your sense organs are somehow decoded in there. And out of that, a world arises.

But what is there actually out there, we don't know. And we can say, well, it may well be a kind of dream that we are dreaming. There are lots of things to justify that assumption that it is a kind of dream.

Well, what is it? What characterizes a dream? Well, it comes for a little while and then it evaporates.

Well, it's the same as life, isn't it? Everything comes for a little while and then you see, oh, it's dissolved, it's gone. Just lasts maybe a little bit longer than the dream in the night and it's gone.

Your childhood, last year's vacation, last night's dinner. What was that? It's gone already.

Everything is fleeting like a dream. This is perhaps why a film like The Matrix, so many people responded to it because there's a basic idea underlying it and that is you're all dreaming. And perhaps deep down, everybody recognizes there's some essential truth in there.

Well, if that is the case, at least we can be in a more pleasant dream. But if we know we are dreaming, then the dream will become more pleasant because there will be another dimension in the dream and that is the knowing. Then you're no longer dependent totally on the forms that arise in the dream all the time, needing to give you your sense of self or perceive the forms that continuously rise in the dream as threatening your sense of self.

The two movements. So, and that means transcending the forms, transcending identification with the mind and the forms that continuously are created by the mind. And once that, when that is transcended, that the transcendence is not something done that you're, okay, I've transcended now.

The transcendence needs to be a continuous thing. The transcendent dimension, when you're awake, which means no longer identified with form, the transcendent dimension is there in you all the time. Now, what, how does that, what is that transcendent dimension?

It is a space in which you are not thinking in the background of your life. Right now, as I speak, I can sense a space. I'm trying to show it visually here somewhere or here, here, where there's a stillness and the words come and then plop, stillness.

And that's, it's not difficult. Yes, you need to be, it requires a certain alertness. If you're half asleep, then you lose it, which becomes obscured.

So when you, you then begin to move around this world, no longer continuously imposing mental structures on everything that you perceive. That's how the transcendent dimension comes into your life. Another way of putting it, you're no longer

continuously judging every situation, every event, every person that comes into your life.

Your life, by the way, means the present moment. That's your life. So you're not continuously judging, trying to define everything that arises in your life, which is the now, the present moment, and you give it room to be.

And then you suddenly, from being, the shift happens then, from being a person, you become a person, which means forms, a bundle of forms that consciousness had identified with. From that, you become consciousness that has no form and you play with the world of form, which is a dream. You allow it to be, you participate in it even, but there's always, there's a spaciousness inside you so that your attention is not completely absorbed by the dream all the time.

The dream is there, it's beautiful, but it doesn't devour your entire consciousness. So there is a free space in you where you have what we are doing here and what the process is. We are, extricate, what's the word?

Extricate, no, extricate may not exist as a word, but extricate, okay, he says it does exist. We extricate consciousness from its identification with form, we take it out of that, and that, we have it, that's pure consciousness. It's formless.

So we take it out of our thoughts by not identifying with the thought. There's a thought, but the thought wants your complete, it wants to devour your entire consciousness. Every thought form is greedy.

Every thought form wants to proliferate. It wants to lead to other related thoughts and it wants your complete attention. So, and that pull has been there for thousands of years.

Every thought form says to you, this really matters. You must think about this. And most people follow every thought that arises.

It draws them in like some enticing thing, come this way, says the thought. I'll take you where you need to go, okay? And there you are in the middle of the night for two or three hours.

And you do that, and you take it where it wants you to go for years. And you're not getting anywhere, of course. It just wants your complete attention.

It wants, it's like an, it's anything in form wants to continue in that form. It has a momentum to it. And one thing that happens, once you see it, you can say, okay, I'm not going there.

And then you step out. And before you know it, the thought that was so important, of course it wasn't, the thought that was so important collapses, you haven't fed it anymore with your attention. You have not.

And then that is available to you as light, we could say, aliveness, consciousness. That is power, pure power. And before it was being misused by useless thinking.

So we take, it's a rescue mission or whatever you want to, you take, you could say that consciousness has been kidnapped by thought, and it needs to be rescued. You take it out of that, and then you have consciousness there available for, you can create a beautiful dream out of that, because you have creativity there now. And it, this is then the unconditioned consciousness, which is the source of all creativity, of all that's new and alive and beautiful, and you can create, you can use that power, or rather, it then uses you to express itself without the identification.

You can create forms without the identification with form. And one way you do this, of course, is, but when you are active, when you are working, I don't like that word, but work isn't, maybe the word should gradually become obsolete, because work somehow implies that you don't like what you're doing. And there's a proverb somewhere, I don't know where from, enjoy what you do, and you'll never do a day's work again.

So enjoy what you do. And then, now, the trap here is another attachment when you become active, it's all very well taking consciousness out of thought as we sit here, but when you become active and start doing in the world, there, very quickly, you can slip back into identification with thought. And when you are doing things and you're active, the danger is that you become attached to the result that you want to achieve through your doing.

The end result, where you need to get to, becomes more important than the doing now, which, again, is, because the end result, it's a thought form, you're not attached to anything out there, you're attached to the thought form of the result, the end result. And there's a new trap in there, so when you become active, a high degree of alertness is required so that you remain centered in present moment, and give that more attention than where you want to go. You know where you want to go, that's there, but the doing now, if you're not enjoying that, what is the point?

The great fallacy is to say that once I get there, I'll be fine. Won't, no, you won't. You have to be fine already.

And then you'll be fine when you get there. So this is an ancient teaching, non-attachment to the fruit of the action, ancient Indian teaching, even from the Bhagavad Gita, which in India could be called karma yoga, which is the spiritual practice of staying conscious in action, in the doing. Non-attachment to results.

All that, is that difficult? No, all it means is enjoy what you're doing, and see that the doing now is primary. The goal is secondary.

You can have a goal. It's a thought form, of course, but it's secondary. So this is the

awakening, the awakening from identification with form, self-identification with form, which means the entire sense of self that was an illusion, because it was identified with form, based on thinking, thoughts.

A bundle of thoughts constituted the sense of self, loosely held together. Some come and go, but basically a bundle of me is this, what's me and my life is this, and this, and this, and this memory, and that, and that, and those possessions, and those, and all those things, and that was the self. And that is the, if that's not transcended, that limited sense of self based on identification with form, then life is frustrating.

You just go from one frustration to another. So ultimately, another way of putting it is that you can say you need to transcend yourself. And again, that's a very ancient teaching.

The 2,600 years ago, the Buddha talked about that. Because the self that you think you are, the Buddha said, well, that's not in the sutras, but I'm, my intuition tells me that this is what the Buddha more or less said. The self that you think you are is an illusion.

You're identified with form, you're not form. And as long as you're identified with form, thought forms, you suffer. That's what he said.

And he didn't really say, some people believe that he said all life is suffering. No, he said all identification with form is suffering. Because all identification with form creates a false self.

And as long as you live in a false sense of self, you suffer, there's fear, always around the corner or underneath, if you look closely, there's fear somewhere when you're identified with form. Because everybody knows that forms are fragile and everybody knows that forms are fleeting. Even if you don't know it consciously, you somehow can feel that.

Everybody can feel the fleetingness of forms. Something could happen to my car any day. It's parked out there.

Well, who knows if it's still there when I get there. And then, of course, when it's not there, and if you had identified with it, then the thought form of my car will create suffering because there's no longer a correspondence there in the sensory input. And the thoughts go, oh, my car.

[Speaker 17] (1:27:46 - 1:27:47)

Oh.

[Speaker 1] (1:27:48 - 1:38:12)

Oh. Oh. Upset.

Upset. Upset. Now, it's easy to deceive oneself and say, I'm not attached to a thing.

Sometimes you don't know it until you finally get to the place where your car was and it's gone. And then you'll know whether you were attached or not. Or your social position, let's say, suddenly you lose it.

The papers suddenly say, let's say you're a VIP, and suddenly the papers say, you messed it all up. And so where you're attached to your position, to the opinions of others about you, which again are thought forms in your head, because that's where you know them, the opinions of others are their thought forms. So you take them on board, they become your thought forms.

And you identify with them as give you a sense of self-worth. So our practice then is to take identification out of thought, consciousness out of thought. Simple, simple.

And a radical shift inside you, radical shift. I'm saying simple because thought is complex. And all the problems of the world, when you look at the problems of the world through thought, you'll want to commit suicide because of the complexity of it all, because that's all, my God, so many problems.

I mean, even your own life, even your own problems may be enough for that. Oh no, so complex. And so when I say simple, it means this new state of non-identification is a state of great power and simplicity.

You become more simple, but also more empowered. The shift, you can say it's hard from looking at it from one point of view, the shift from the old state of consciousness, the false self, to the new state of liberal, the awakened consciousness, which the Buddhists call no self, which the Indian teachings call the self, the big self, as opposed to the small self. And of course, people who haven't realized it within believe that there's a huge conflict between the Buddha saying, Buddhists saying, there is no self, and the Hindus, Hindu teachings saying, there is the Atman, the ultimate self.

And people who just study the scriptures think there's a huge conflict here because you say that there is no self, and we say that there is a self. It's just concepts. It's just little pointers.

They're talking about exactly the same thing. But you don't know that until you realize it within. Of course, it's the same.

The Atman has no form. It has, so it's not a, it's the formless. So forget about no self and self, and just say the formless.

There we are. And the amazing thing is that those, the realization of this truth is already gone, is there throughout, you go back thousands of years, and it's already there. It has come, there's a little thread running through of a few people here and there always

throughout history have realized that truth.

It runs through history, the undercurrent, not the madness of history. They just, there's a thread. Sometimes it's called the perennial philosophy, that which the timeless truth of human existence has already been there, but very few people were able to realize it.

Many people who came into contact with those teachings, but were unable to realize them, so they only looked at the teachings through the mind, they misinterpreted, and the very same teaching became part of their false sense of self. This is quite common in religion. All religion points to the transcendent, but what has happened is that in most cases, religion has become part of the false sense of self, the opposite of transcendence.

Well, is that a, it's funny and sad at the same time. It's probably better to see it as funny. When you see human, the human dilemma, the human unconsciousness, when you see those basic patterns or this really, this one basic pattern of delusion, when you see it and recognize it, first perhaps in others, you can see others doing it, and then eventually in yourself, then if you laugh, sometimes you can't help it, especially if you see it in yourself, you may begin to laugh, and that's liberating.

That's a moment of transcendence too. And then you see, all my drama for the last 20 years, 30 years, it's been manufactured by my mind out of nothing, for nothing. Complaining about situations and people and feeling this and that in the sense of self.

All based on one basic delusion. One basic delusion creating the entire drama of my existence and dreadful suffering. I can't take anymore, can't take anymore.

So then it's a beautiful thing, then when through this, the nightmare of your life turns into a dream that's quite pleasant because the way in which you experience life changes when the transcendent dimension comes in. It changes the way in which you experience life because you no longer then experience life through the filter of a false self. And the false self distorts everything that you experience.

The false self wants the conflict. The false self wants the unhappiness. It doesn't know that, but why does it want it?

Because it strengthens itself through it. So you can see it when you observe people in daily life, how they do it. They want it because it gives them a stronger sense of who they are.

It can start with a simple thing like complaining about situations and other people or your own life. Complete distortion, you're looking at it through the false sense of self, which through every little complaint strengthens itself. Because when you complain about something, it means something is found deficient.

It could be a place where you are, oh, look at this, oh, it's dreadful. Or a person that

you've just met and then you complain about him or her, whatever. Something is found deficient, which means you put yourself in a superior position to that situation.

You are the judge of it. You are the judge of this situation or this place or this person. You're judging it as wanting in the old sense, not wanting something, but wanting meaning lacking, yeah.

And so you become really superior to whoever you complain about or criticize. It enhances the false sense of self. And you can sometimes see it in people who have nothing else to identify with.

They run around the street shouting angry obscenities or remarks to everybody who comes past.

[Speaker 17] (1:38:13 - 1:38:13)

You!

[Speaker 1] (1:38:16 - 1:49:26)

It's their sense of self, their false sense of self strengthens itself through accusing everybody of being bad and evil, or whatever they say. Wow, that gets stronger and stronger. I have to do this because I have nothing else I can identify with.

I need those thought forms. It can be very strong. So what we need to learn is take attention out of thinking.

That is transcendence. You transcend the primordial forms, which are thoughts. And then in your life, you have form and space.

In daily life, there's not just forms. One thought after another, one reaction after another, one thing happening after another. Forms.

If you're not doing something, you have to think about this. Just chasing forms, really forms chasing you. You chasing forms.

And then you go to sleep for a while, and then you wake up and you have one minute before you remember. Like the dog chasing the rabbit. That's a dreadful thing.

There's only form in my life. Just things that I have to think about and do and be worried about and react against. Forms, forms, forms.

No space. And now there begins to be also space in your life. And that changes everything.

So while forms happen, there's a, the need compulsively to impose interpretation on what's happening goes. And you allow what is, people, situations, places, which before

you would have criticized or complained about. They are as they are.

Of course they are as they are. Are they a problem? No, if you don't criticize and complain, they're not a problem.

Can you still take action if change needs to, if things need to be changed? Very often action is necessary and perfectly fine without the complaining about it. You take action without complaining.

It's a different action that flows, different energy flows into what you do. So there's, and then you move through life as a spacious being, not a heavily burdened personality. A spacious, that is, nothing else is spiritual if you want to use the word spiritual.

Spiritual has nothing to do with what kind of thoughts go through your head. You can think about angels and God for 24 hours a day. It's not spiritual.

Spiritual is not identifying with thought. That's when there is space in you, that's the spiritual dimension. And that is, that's the liberation.

That is the transcendence of your mind, the transcendence of, you can call it the transcendence of the world. You can call it the transcendence of time because this is the time, the space in you is the timeless dimension. It's not.

And this is what Jesus said when he said, I have overcome the world. Otherwise it doesn't make sense, of course. I mean, what had he overcome?

He wasn't a powerful person in the world. He hadn't overcome anything in this world. I have overcome the world.

He said, this is some of, this, I believe, is one of the, there are some things in the New Testament which I feel were literally said by him. There are many others that are a bit distorted. Some are completely distorted, and some he didn't say at all.

But the, I have overcome the world, that is, yes, that's what it is. I have, he said, I have transcended the world. I have transcended this.

And that's at the bottom of all the teachings, that's what it is. Jesus also said, deny thyself. What does that mean, deny thyself?

Deny means recognize that the self is not, is false. It's not real. Thereby you deny it.

You can't deny something that's real. If it has any reality, how could you deny it? But you deny it because you recognize it's illusory nature.

You deny unreality. So there's a profound teaching there, but now where in the churches will they tell you what that really means? And of course, what Jesus was talking about,

the religious teachers in his time, when he said, they have taken away the keys to the kingdom, they themselves haven't entered, and they're preventing others from entering.

Timeless words. So this is the, our practice then is the relinquishment of compulsive thinking, which is judgment. Now, if this were not happening in the collective energy field of the planet at this time, we wouldn't even be sitting here.

We wouldn't be here. We are here because this is happening in the collective energy field. And often, a question that people ask very often is, well, is this just happening to us or do we have to make it happen?

Or can we just sit back and allow it to happen? And there's no, neither answer is entirely correct when they say, we have to make it happen and we just have to sit back and allow it to happen. They're both deficient.

You have to bring the two together because when you, there's nothing in you that's not part of the totality. So whatever happens in you is part of the movement of the totality. And part of what the totality wants is you to feel that you can make it happen.

That's how the totality works through you. So it's good to feel that I can choose to step out of thinking. Of course, you can only choose because the totality is doing it through you.

But when the totality does it through you, the one, the one consciousness does it through you, it feels as if you could do it. And that's good. I choose to step out of thinking.

Now, why can I do that? That's because consciousness is awakening in here. So it's not, it's not the little me bringing about the shift in consciousness, but it's just, I am part of that.

I am an expression of that shift. You are, when I say I, I mean that I, I, I. So the teachers who tell you there's nothing you can do, don't even go there about wanting to change your state of consciousness.

Just do what you're doing. They're not quite right. And the others who say you really have to work hard to get there, they're not right either.

Allow it into your life. Open, cooperate with the evolutionary impulse of the universe. That's what you can do.

Stop putting up obstacles to the evolutionary impulse of the universe. Live in alignment with the present moment. Internal alignment.

Don't bring a no to the present moment. Don't bring a yes to the present moment. And step out of thought as much as you can in daily life.

And just, but this requires you to have, the glimpse that is needed as you're here is to the glimpse of being conscious without thought right now, just this moment. You don't have to think all the time, it's an illusion.

[Speaker 17] (1:49:27 - 1:49:27)

Why?

[Speaker 1] (1:49:32 - 1:56:03)

But it's so much more beautiful to just sit here and you haven't lost anything at all by just being here as a field of consciousness. And bring it into human interactions when you look at another human being. Why do you need to judge?

What's, you can learn that from the dog. The dog looks at you and doesn't judge you because the dog is at a pre-thought stage. That's why it's so wonderful to look at a dog because you're looking at non-judgment.

Now we are not going back there. We are going post-thought. We're also, there we meet the dog in non-judgment.

The dog is in the pre-thought. We are going to post-thought. But we meet, and suddenly you meet the beautiful dog and yes, we're both in non-judgment.

You may have heard the saying, God, the little prayer, God, please make me into the person that my dog thinks I am. Now, of course, the little mistake is that the dog doesn't think. But the dog has, love comes.

Because the dog isn't blocked by thinking, there is an openness to joy and love there. The dog loves, looks at you and the tail goes. The dog is not thinking, not criticizing you, just non-judgment, just a flow of energy.

And so, this is where we get to now as we go beyond having to think. We can still think beautifully when we have to, but beyond having to think, and there we are in that same state, but it's much deeper even than the dog's state. Because there's a deep knowing there.

And that may well be the reason why humanity had to go through the egoic state. It seems that otherwise, why would it have happened? Some people seem to think it was a big mistake.

I don't think there's such a thing as a mistake. It had to happen. How do I know that?

Well, just know it from myself. I had to go through the illusion of ego and so on and suffer deeply. And because of the suffering created by the false sense of self, because of the suffering when it became unbearable, the release happened, awakening, like a

flower bud suddenly.

So, usually what happens, you can observe the whole history of humanity in yourself. You can even observe the entire history of the universe in yourself, as above, so below. Observe the, from time to time, the compulsion in you.

There's a little entity still, the false self, that wants to come back in, which really is a bundle of thoughts. Wants to come back in. And then you can, it wants to use the internet to amplify itself.

And complain and bring up criticism and gossip and lies. It loves lies, it doesn't differentiate between lie and truth. If a lie serves my purpose of enhancing my sense of self, any lie will do, so put it in.

And then technology amplifies it. Sends a signal to the world. And then send it out to 5,000 people.

And then some of those 5,000 will read it and believe in it. And then it goes into their minds. And then they got on it.

Here we are attempting to use the same medium for sanity. Oh, by the way, there's no need to think in between the ringing of the bell. Just as you listen to the sound, you don't need to think about it.

[Speaker 11] (1:58:51 - 2:00:41)

I wrote you a note in which I explained a dark night of the soul experience that I've had a number of years ago. In which, I was in the middle of the night what really culminated in a catastrophic breakdown of sorts for me. Maybe sort of similar to what I read in your book, The Power of Now.

And during that, there was a cathartic release. I was in the fetal position on the floor crying, frankly. And there was an utter and complete surrender.

This is sort of a humbling story. After that happened, I was sitting in an empty room in a chair and there was this unbelievable post-cathartic stillness that took over me and there was complete silence. And then the strangest thing started happening.

I began witnessing my thoughts. And as I witnessed my thoughts, I had this unbelievably simple awareness that if I'm witnessing my thoughts, what am I? And that completely changed my life.

I can't even begin to tell you what happened after that awareness happened. And then one thing led to another. And then there was a point where I started realizing that what I am, I couldn't find a boundary for.

Okay? And so I was sort of interested because in your book, you talked about this in The Power of Now, about the dark night of the soul experience. But I'm sort of wondering about your journey from there through the process of realizing that this awareness, that I am, is not personal.

It's intimate, but it's not personal. And that seems to be the toughest part of it all to really get a handle on. So if you could walk me through that, I would appreciate it.

[Speaker 1] (2:00:50 - 2:15:57)

It seems that, I will comment, but the most important thing, I think, is it seems that what your mind is trying to do is to understand awareness. And you can't really, the mind can't. So you cannot really come to a satisfying conclusion about the nature of awareness.

It's only awareness itself, really. In awareness, awareness is known, but awareness as an object or thought is not it. And that's why the Tao Te Ching starts with the line, the Tao that can be spoken of is not the true Tao.

So all that language can do is use pointers to point you in the direction of awareness, or language can point out the obstacles, the likely or possible obstacles in yourself to the state of awareness. So there are these two kinds of pointers. One is points, the pointers to the moon, awareness being the moon.

So the words, there's only this moment, and so on, it all points to the same. Whatever I talk about is really, they're all pointers. They're either pointers towards awareness, or they are pointers that look at the obstacles that may arise in yourself, in a human being, so that you recognize them when they happen, so that the obstacles in the form of certain mind patterns don't take you over and obscure the arising awareness.

But once awareness has arisen, the mind is not useful anymore, and you don't need further pointers in order to, the mind will continue wanting to understand a bit more about awareness, but really, this is where conceptual understanding comes to an end. And I can call awareness personal, and I can call it impersonal. It's not personal in the usual sense.

Everybody has a certain sense of, I'll just say a few words about it, but we're not trying to understand awareness. We can't. Everybody has a sense of I-ness, of identity.

Everybody has the sense of him or herself as a, hard to describe, the sense of I. Now, usually the sense of I is mixed up with certain mind movements, thought patterns, which you could also call stories, the thought patterns that hang together as a story. And so your sense of I gets mixed up with a story, a thoughts in your mind, and that is called the personal sense of self.

But the story really is nothing. They're just thought forms, temporary thought forms. The real sense of I is the awareness inside the thought forms, without which the thought forms could not even be there.

So the true sense of I is the awareness that got mixed up with the story or the thoughts. So most people have a sense of identity that is of that mixed kind, where consciousness or awareness has become entangled in thinking. And then people only know themselves through thinking.

They believe they are what their mind tells them they are, and their memories, and so on. And that's called the personal sense of self. But even there, the substance behind it and in it is the consciousness.

It's not the story. That's where the sense of the preciousness that everybody feels that I am. And when the mind says, I don't want to lose that.

I don't want to die. This is what people are scared of. They might lose themselves.

They might lose that preciousness. Everybody deep down feels that preciousness inside. Even people who are unhappy, they're still here.

They haven't dumped off the bridge yet. They feel a preciousness still inside, hiding somewhere. And that preciousness is consciousness itself.

It's not your story. Now, that consciousness is not personal. It really only becomes personal when it gets mixed up with memories and a story, or expectations and memories.

So what happened to you then was the disentanglement happened spontaneously. And so there was the realization of that which is there when consciousness is no longer entangled in form because the consciousness is the formless. It's the unconditioned consciousness.

So that is called then self-realization in some traditions, or it's called awakening in other traditions, whatever you call it. That's the realization of the formless essence of who you are. And so the mind, of course, continues, but there's no longer investment in it.

Some consciousness still flows into mind activity, but the important thing is there is no longer a self in the mind activity. And so, because the self is realized as essentially formless and timeless. So that's a beautiful thing.

Now, the fact that mind activity still continues means that occasionally the mind is wondering about consciousness and awareness. And so the mind needs to then see that it is futile. And since there's no self in it anymore, it won't be too difficult.

The mind just needs to be told that it cannot, you cannot come to any kind of satisfying

or satisfactory conclusion about the nature of awareness or further conceptual understanding of what awareness is all about. The mind would like that, but there's a vastness in awareness and awareness begins to operate through your mind without needing your mind to understand more about it because that's what the mind always says, I need to understand more. You don't, you can understand a lot more about the things of this world.

There's many things that you can still study. Everybody can, there are many books you can still read, things you can still learn. There's always the possibility of acquiring more in this world.

It's fine, nothing wrong with that. But as far as self-realization is concerned, there's no more. There may be a deepening or the aware state may express itself more and more fully through your mind at your mind may have your mind becoming the surface of awareness can take a word adjustment from a self-serving mind to becoming aligned with the aware state may take a while.

I'm speaking from my own experience. Not that I ever could explain awareness, you can't explain emptiness, but the ability to say things, to point, to give pointers to other people, the ability to understand even what had happened to me when the shift happened that took several years to understand, for example, to understand that my mind activity had become reduced after the shift by perhaps 80%. In other words, I was spending long stretches to talk on the point of the external point of view of time.

I was spending long stretches in the timeless con paradox here because you have the outer and the inner. And this was the reason why I felt so peaceful, but I didn't know that my mind wasn't saying much anymore because it wasn't saying I'm not saying much. And all I knew was there was a deep sense of peace and aliveness.

And I was looking through, perceiving things through the sense of peace and aliveness so that even the traffic became peaceful and there was nothing wrong with the traffic and there was, or whatever, and things that before I had resented having to live in the, I had little money, so living in a little room, which in England is called a bedsitter, where you have a little stove in a corner and then you have your bed and you have a seating area and then you share the bathroom with, I think, eight or nine people in different rooms. And so before, I didn't like where I was and suddenly it was great. It was fine because there was this beautiful light shining through the window.

The little objects on the table were full of aliveness and even waiting for the bathroom wasn't that problematic anymore, except occasionally I had developed constipation because of the waiting. But that in itself wasn't a problem either. It was, the same, or I had complained about going, take having to go by tube or underground, which is the subway in London, can be very unpleasant at times.

And again, there were blissful states traveling in the subway, waiting for the train. Wow. But it all, it wasn't in the world of form.

It was, the form was perceived through the awareness. But understanding, very little. All I could have said, suddenly I'm so peaceful, I don't know what happened.

That was all. That was my limit for two years, approximately, that was the limit of my understanding. And so that's how it is.

So what does take then perhaps time from our external viewpoint is the alignment of your mind with the aware state. And then gradually it can flow into the mind structures and you can speak about opening yourself up to awareness and many other things. You can, pointers will arise that may be helpful for others.

You may write a book, but not too soon. It's often the case that people write books too soon. So just let it mature.

And the only, the one thing that you won't get much further in this conceptual understanding of awareness itself. And that's the answer. What do you make of people who walk out on relationships, their families, or jobs to sit on the proverbial park bench so that they can wait to be, to awaken?

Well, well in most cases I would say to walk out of your whatever your situation is in order to awaken doesn't work awakening is usually within where you are right now if you can't awaken there it's unlikely that a change of environment will do it however and for most people to stay where they are and bring presence into where they are and what they are doing is the right path there's no general rule however for these things there are isolated cases I've known of one or two people who actually left their families there was such a strong draw or inner impulse and they had to obey that impulse they couldn't say no to that and they actually awakened somewhere else it can happen it's rare whenever people say I can't do it where I am now usually that's not the case but there are always exceptions to every rule and in some rare cases it happens that people do walk out something that even Christ Jesus acknowledged he said I don't know if he actually said that or whether somebody wrote it down incorrectly he even talked about hating your family I doubt that he said hating for your family but he said the what is absolutely important is your spiritual awakening nothing else is more important than that but you can't usually separate it out from yours your usual surroundings you can't you don't need to remove yourself usually unless you're one of the rare ones who do have to do that but then it's not a question of deciding the impulse will be so strong it won't be a decision-making process it won't be coming from your mind saying should I stay or should I leave then if you can't

[Speaker 3] (2:15:57 - 2:16:50)

help it and then it just happens my question is what actually happens to someone after they die and is there some remnant of them as a personality that travels on to another life and begins anew there when that after that person dies do they remember themselves do they do they remember you if you only

[Speaker 1] (2:16:50 - 2:35:01)

remember this lifetime in this lifetime you only know yourself as the form identity or the ego then that identification with form as an energetic residue continues and will seek another form to identify with and I would say that is the desire to reincarnate so if you are strongly your desire to reincarnate you can test it in your present lifetime and that is the compulsion to identify with mental and emotional forms that arise in your daily life and that is the degree of consciousness or unconsciousness the degree to which you are identified and many humans are still totally identified with the forms that arise continuously in their field of consciousness as thought forms and as emotional forms which become reactive patterns thought patterns emotional patterns and that's that's how you know yourself as that's them that's me people say and that's the limit of their sense of identity they only know themselves as certain formations in their mental emotional field now how long does that survive probably not very long because even now I don't remember that much from my early life because I'm not that interested anymore and even sometimes last week I'm not that interested in keeping memories alive so the details of your form identity I don't think survive for very long the essence survives and that's the essence then is to what extent is that energy field an energy field of desire to experience itself which is really consciousness not knowing itself in essence existing in a dreamlike state and needing to experience more of the same needing to experience more identification with form so you can test it in your present life to what extent are you free of identification with your mind the mental emotional field is there already the transcendent dimension in you in other words do you know who you are beyond the form of you from many accounts we've had of people who had a near-death experience there comes a moment when you die where the possibility of the formless the formless dimension briefly opens up it's described in the Tibetan book of the dead and reported by many people that sometimes experience as luminosity very luminous field the formless dimension opens up briefly when you die according to many accounts but if you've been identified with form throughout this lifetime you will not be drawn to that and so you will flinch you will withdraw from that and so you will enter another realm of processing the experiences of this lifetime sometimes called the astral dimension which is another experience of form and the experiences are being processed in like a like a bee coming to the honeycomb it's not the details of your life experience become irrelevant but the underlying energy behind your life experiences are being processed you bring it back and so you don't really become more enlightened if the body is gone you carry the state of identification with form if you haven't gone beyond that in this lifetime in many Buddhist scriptures tell you that the great opportunity for

awakening is in this as this form in the body a great precious opportunity many people seek advice from the dead and of course they may not realize the truth of the saying just because they are dead doesn't mean they are smart so the ego would in some form survive not all its details but the egoic entity as an energy field needing certain experiences wanting desiring desire body of the ego can be very strong so the more you're drawn into identification with form in this lifetime the more you can be sure that you'll get more of it because you want it you need it and that's the unconscious state so you the question is do you know who you are in a deeper sense in this lifetime if you do then there's a freedom suddenly there's a possibility for you not to be trapped in the cycle of reincarnation but the cycle of reincarnation happens every day if you're trapped in it every day here it is see we can predict with some certainty that it's that tendency on an energetic level is going to continue so the question is reincarnation is this people ask do we reincarnate into the body another body different bodies what really reincarnation means identification with form that's what it means carnage comes from suppose it comes from Latin flesh but really flesh means form you incarnate into a new form that means you don't know who you are except as a form and so how do you become free of the compulsion to identify with form you can't do that after you die the question is do you reincarnate on a daily basis in your life into every thought that arises in your mind you identified with it every emotion that arises that accompanies the thought that arises do you reincarnate and then you become that and so what always looks out of your eyes really is not the consciousness that you are the light is obscured by this identification in other words it's a dreamlike state and so what looks at you is the entity which is a really a dream form that is the consciousness that is asleep that everybody it's an ancient theme that we are all dreaming consciousness that is asleep that is identified with form is looking at you when somebody is totally identified you look at them and all you see is that that limited ignorance of a little entity that wants something or fears something there's no the light is obscured by density it's a dreamlike state and the universe obviously wants to experience that for a while until it wakes up so death is needs to be experienced in this present lifetime the only real death is the cessation of identification with form and so you can then allow thoughts to arise and emotions to arise and you are the space for it that means the basic ignorance has dissolved and then you know who you are and my intuition tells me that then you continue to know who you are even when the body dissolves because you basically have already died we're all here because we are engaged in the death process you are drawn to it because it's not really death it just it looks like it's life we're becoming more alive what dies is the illusion that we are the form is who we are not just the physical form but the mental forms the mind I am the other mind in dreadful state it's a dreamlike state it's often turning into a nightmare which is a good thing because it's not until it turns into a nightmare that the desire to awaken comes so nightmares are good the cycle of reincarnation can only be broken today in your present lifetime here and now many traditionalists wait for the cycle of reincarnation to disappear in some future lifetime not realizing that this is the the opportunity for it is in the present moment and only in the present moment what can

you dis-identify from form so that's the essential task then you know who you are and then you remember yourself wherever you go then the desire they need the compulsion to identify with form again of course won't be there so what happens then I don't know as the Dalai Lama says you go into other realms where the ignorance of this realm no longer applies the Buddhic realms whatever you want to call it or you can choose to reincarnate if you want to help people that's quite something come back here the supreme sacrifice it comes back to the basic question do you know who you are not conceptually there's nothing to know conceptually about who you are so do you know who you are experientially right now do you know yourself as the formless which is also the timeless that's which is beyond death and the transition between being identified with form and knowing yourself as the formless is the psychological death the only real death which really is an entry into life true life truly knowing who you are so all the the people in your life your family and friends they are formations consciousness assuming these dreamlike states that's not who they are here again do you can you relate beyond the forms as which they appear can you sense when you're with them the formless in them can you sense that they also are there's the light of consciousness shining through them record in other words recognize yourself in the other so the we don't really need to be concerned about what happens after death we need to be concerned with dying now so that in the ancient saying we find death before death finds us and that's the that's our task if we don't find it here then all we get is more of the same I'm sure of that do you recognize the essence of yourself as timeless and there's nothing to do with any thought in your head do you recognize yourself as consciousness itself formless right now nothing to know in the conventional sense it's not knowing in fact it's letting go of all conceptual knowing you are the light of the world somebody said two thousand years ago he said two things he said I am the light of the world and he also said you are the light of the world who is he talking to is he talking to mr.

so-and-so who has his little life and his little knowledge and little concerns is that the light of the world and that's completely unimportant it's a temporary formation it's like a foam on top of the ocean and wave a little foam formation and it's gone a ripple effect on the surface of the vastness of consciousness it says me me and it's gone and another little ripples me me am I going to remember me no it's ephemeral it's fleeting that me is fleeting and that's fine we can enjoy that also the fleetingness of that but what is the light behind that what is the light in which the little me that says me me what is the light in which that appears the light of consciousness so that is how Gurdjieff the early 20th century spiritual teacher talked about self remembrance and what he means of course is being present being having the awareness in the background of your life do you remember yourself he would sometimes come into a room of full of people talking and doing things and he would say stop and everybody had to go as a he used it as a device to break identification with form stop because they were everybody was engaged in identification with they were talking about discussing the meaning of life what happens after death well I think this happens stop ah oh that's the

[Speaker 6] (2:35:01 - 2:35:36)

answer that's the answer I have a friend who very suddenly recently lost his mother and I'm watching him try to process this and I'm wondering if you have any words of comfort based on your insights on death and dying thank you

[Speaker 1] (2:35:36 - 2:59:42)

now dealing with death and dying which is of course everywhere around us although it's to a large extent hidden in our society because society is not yet comfortable with acknowledging the pervasiveness of death and dying without taking refuge into some kind of belief structure I'm not saying that every belief structure that every belief that you may have about death is wrong but I'd like to approach death without telling you this or that without even telling you they are waiting for you on the other side you're going to meet again I don't want to go there but to something more I'm not saying this won't happen and I'm not saying it will happen but to leave it at a more vital level that does not require some kind of story making even if the story is true some kind of conceptualization in your head so to to be with a fact of death somebody close to you or in your case it's indirectly so your job is to be with someone who has suffered loss and so you are dealing with it indirectly with this your friends grief and so in your case of course rather than I would recommend rather than tell your friend some story that they are going to survive or you will meet again or they have moved on just be accept what your friend feels fully the grief that your friend feels and your friend's job is to accept the fact of death now if you are able to accept not only the fact of death which is all around you continuously but also the fact that whatever you feel at this moment the sadness or the grief say yes to both the dead body that you might see and the grief that you feel bring an acceptance to that rather than thinking it shouldn't be it should be otherwise many people are shocked when they encounter death in our civilization because nobody has told them not really that everybody around them is going to die they know it as some abstract fact at the back of their heads they know that yes they're going to die and it's another abstract fact in the back of your mind is that I am going to die too but you don't really believe it until perhaps somebody very close to you dies and then it begins to dawn on you that I'm going to die too and then their mind will push that out of the way again as you may know in some Buddhist countries the monks regularly visit the morgue where they keep the dead bodies on display and they sit there for a few hours at a time and meditate on death they meditate on the fact of impermanence of the physical form which the Western world has hardly heard of impermanence of the physical form can't be death is a travesty it shouldn't be happening they contemplate the impermanence or if you go to India where there is soon after death they take the dead body and they burn it on and everybody watches to a Westerner that is oh this is dreadful well that's what is that's what that's what happens to the physical form if if one had lived with the as in ancient older cultures they lived in closer proximity to the fact of death and therefore had greater acceptance of the naturalness of death for us it's more difficult but we need

to learn that to realize that the physical form is impermanent and if you can accept a great loss and death is one of the greatest losses of death of somebody close to you if a great loss comes into your life and you can if you can be in a state of non-resistance when this dear person that was has been in your life for so many years suddenly disappears and leaves behind this emptiness you can be in a state of non-resistance to that and even non-resistance to whatever you feel if you feel grief allow yourself to feel the grief you can be the awareness or the space for for that then you go beyond unhappiness you may still feel grief but you go into a state of deep inner peace it particularly in the face of death whenever something great loss comes into your life it leaves behind a space an emptiness let's imagine could happen to anybody maybe this body or that body suddenly goes plop and suddenly there's an empty chair where before there was a body it's really this is how it is if you could see how it how all pervasive death is if you imagine I like to use the analogy of a soap bubble if you imagine everybody here is a soap bubble and any of the soap bubbles could go pop at any moment and you know what happens to a soap bubble when it goes pop there's nothing left just a little drop that's strange but there was a minute ago there was something there and a minute later there's nothing there now if you're if you are totally attached to the form of the soap bubble then it's dreadful because that was but but the essence of the soap bubble wasn't the form of the soap bubble because that was insignificant the essence of the soap bubble was this space in the soap bubble and so nothing is really lost and in fact the I sometimes like to use the expression a hole appears in the fabric of your existence when great loss suddenly happens so there's a fabric everything is in place you have a house and you have your relationships and you have your job and you have this and that that's all in place but it won't be in place for long because sooner or later a little thing is going to enter a big hole I'm now using a different analogy a big hole happens in the or a small hole my investments small hole some small loss somebody close to me dies huge loss some kind of lost with loss means there was where there was something there's no nothing where there was somebody there's no body and that's what the pain comes from is the emptiness I experienced it acutely many years ago I was visiting my mother when my stepfather died and he was always sitting in the same chair many years and so I arrived at my mother's place and I had the strangest experience when I saw the empty chair he had always been in it and suddenly he was good it's just an empty space there was nobody sitting in the chair just an empty space and that was actually a deep deep realization of the formless the formless dimension comes into your life when a form in your life disappears and if you can not if you can be with it not resist it internally it becomes transformed into a spiritual deepening and you get to a very deep place within yourself and in that very deep place within yourself that is the formless essence of all life that's where that's the grace that's hiding behind every loss and every death that it leaves behind formlessness the form disappears and for a moment you're aware of the formless and that is the spiritual when you cannot if you don't resist it but allow it that great deepening happens and suddenly you go so deep that you realize that death is not ultimately real without formulating any more theories

it's a deep knowing that the essence of life is life is formless the essence of who you are is formless it was what was it Leonard Cohen Cohen singer there's a song I believe that goes there there is a crack a crack in everything that's how the light gets through and of course there's very deep truth there's a crack in everything which really means every situation eventually you'll find this the crack in it which where the form begins to collapse any structure any situation and that's where the light comes through and that's what you learn and that's what the Buddhist monks learn when they go to the morgue they they become at home with that fact oh so there is even behind death is not the most dreadful thing it is actually beauty hiding hiding behind it so great opportunity wait for the next crack to appear in your life it may be small or it may be large and then see that there's grace hiding there and the light which is the formlessness the formless shines through and this is why some people have gone even people who have had never any spiritual training or any spiritual teaching may not have read any spiritual book it has happened occasionally that some people who experienced deep loss in their lives became transformed and suddenly became awake through that through their loss and this is I believe how the first spiritual teachers thousands of years ago it happened to them they must have had deep loss in their life and through the deep loss and acceptance because they couldn't resist any longer it was too painful they accepted and suddenly through the opening the formless they lost everything the light comes through the formless essence of all life and you are in touch with that suddenly you are that that's and from there you know that death is not ultimately real just as the physical form is not ultimately real it's a little bit every physical form is a little bit dreamlike a dreamlike temporary appearance but there's something there that is real but that has no form and it cannot really be named that's why the Buddha calls it emptiness so that you can't form some image around it it's of course very clever because no matter how hard you try emptiness is the one word that you can't form an image around it or believe in it any other word that you use well I use sometimes formlessness that's pretty hard too but emptiness is even better perhaps and of course the Western people Western scholars say Buddhism is life-denying because they don't understand in what sense in what deep sense the word emptiness is used in Buddhism so they say it's life-denying and then if you ask them then why is the Buddha smiling they say oh I don't know if Buddhism is life-denying what is there to smile about but the Buddha is quite blissful but he's denying life there must be something wrong here it's not it's actually supremely life-affirming but it's not equating life with the forms of life it's going to the essence of life the unmanifested timeless essence that lives through each form appears as each form and then disappears again as that form the one consciousness the one life and death is an opportunity to experience that to be that to go into that what do you think of the Occupy Wall Street movement could this be a vehicle for real change in human consciousness several people have asked that of course Occupy Wall Street is now as I spread of course to many other places not just Wall Street it's not called the Occupy movement it was even in Vancouver whether it still is here I don't know if it was even here for a while maybe still is we had a little place downtown where the Occupy movement was and in a

little corner there there were a few Buddhist monks meditating and a reporter came and asked them what are you doing here and they said we are occupying the present moment and of course that's part of the answer the the movement prerequisite for the success of whatever that is because they probably don't quite know what success means yet in because they're not focused on actually what exactly it is that they want the success would be a prerequisite for success would be that the participants occupy the present moment that is the basis and perhaps some of them do they are perhaps some of them are there we see structures in this world that I have been created by the ego the egoic ignorance the egoic consciousness and many of them are not capable of change not true true change and true change wants to happen in this world because there is a change in consciousness but the old structures which includes the politicians the political structures all those that are there in place they are not capable of changing this has also happened to a large extent to many religious structures a lot of the allowed to a large extent the awakening of the spiritual awakening of humans that is happening on the planet especially in certain parts of the planet much more than others most of that is not happening through the existing structures of the old religions but outside of the old structures some of ages if the structures are not to register the old some of the old structures may be able to become vehicles for change also in there may be some Christian churches that are capable of that of also being vehicles for the awakening some Buddhists some and other religions Sufis perhaps then they are but a lot of it is happening outside these structures and the occupy movement is also something a great need for change which cannot be accommodated by the existing structures this it's an embryonic movement whether it grows into something larger or whether it remains for a while on the mental level as a mental thing and then grows into something else but I do feel certain that many movements for change are going to happen outside the existing structures and this perhaps could be a beginning of that of embryonic beginning of change that's happening outside the structures although because I say embryonic because it's still almost unformed yet they don't know exactly it's not focused on anything specific there's just a general sense of not not yet hasn't clearly taken form yet which is fine because everything needs to be an organic growth to that and yes it could lead to something much bigger and other movements could arise inspired by that and then bring about change outside of the existing structures and even bring about collapse of certain existing structures which would not be a bad thing although many of the existing structures are actually going to bring about their own collapse but that's a different matter the banking system and so on they they are very busy bringing about their own collapse the so the the danger is that because the egoic consciousness is still floating around in the collective of course the danger is that some of these movements or I get hijacked by again by the old consciousness although the initial the the impulse for it is is a different state of consciousness is nonviolent change so there's always the danger when that happens that the the the ego takes over again and and perverts it that's we have to just accept that that is a danger it may not happen because there's a fairly widespread awakening on the planet so on the whole I feel it's a good and

inevitable thing and we'll have to see where it goes where it what it grows into or whether something totally different will arise somewhere else but yes change outside of the structures is definitely happening it's happening especially where the governmental structures were extremely rigid in the Arabic countries I mean there was no room for any change it was if you think they're rigid here which they are in those the old regimes in the in the Arabic countries were infinitely more rigid and so they were totally incapable of embodying any kind of change so it had to happen outside of the structures and if you feel drawn to participation but dissipation in some kind of movement that's a good thing the important thing of course is that you occupy the present moment while you participate so that you don't lose yourself in egoic reaction that you can you can embody that state of the state of presence and so it's not only you it's it spreads from one individual spreads in the same way that an unconscious individual can draw others into unconsciousness it's amazing when you you can have a group of people discussing something and one person is deeply unconscious and five minutes later everybody is shouting but in a similar way it can also happen that out of five people one person is present and the entire energy field of the group can be elevated into greater presence so it can go go either way

[Speaker 9] (3:00:21 - 3:00:37)

what happens to the mind when one has Alzheimer's and is there a deeper intelligence underneath all of this thank you this is of course connected

[Speaker 1] (3:00:37 - 3:16:56)

with what we've been talking about consciousness expresses itself becomes this temporary formation and then consciousness withdraws from that and usually that's called death and it seems with Alzheimer it's withdraws from the the mind before it withdraws also from the body so the light of consciousness is no longer flowing through the prism of the mind and it withdraws perhaps it's had enough said enough of of this and goes back and then eventually of course the body also goes away essentially the same thing would happen if a brick falls on my head now hopefully not sometimes one needs to be careful with manifestation don't especially when you are connected and present you have to be very careful now if a if a brick falls on my head now then consciousness will no longer be able to flow through the prism of this mind it would withdraw and it would appear to you that I've become unconscious the essence of who I am is withdrawing from and so that's why this happens Alzheimer we don't really know but I've read a very interesting study some years ago we tend to look at it from purely chemical perspective because science is based on material chemical things and change in the brain chemistry or this brain cells deteriorating whether I'm sure that also happens there was a there are certain studies that are not really pursued very much that can't be very helpful some years ago somebody studied Alzheimer in the closed community of nuns a very large monastery where maybe 200 or so nuns live and of course a certain

percentage of them developed Alzheimer's similar percentage to the percentage of total population and one researcher had the idea of examining the application letters that every nun had written before they were admitted as nuns most of them were still fairly young so they had to write about their lives why do you want to become a nun what have you done and so on what is your view of life and he examined all the letters that they had written and he could just by looking at the letters he could determine with just one or two errors who would be most likely to develop Alzheimer and what he found was that the the writing the way in which they expressed themselves some some had a creative way of expression some had the way in which they put things there was an element of creativity and a fresh way of looking at things it was a life and other letters were didn't have these creative spark to them and those he said the likelihood of them developing Alzheimer was much greater he could almost he could say almost with the very little error he hadn't been told these will probably develop Alzheimer and these probably will not and that's that never nobody really after that pursued that anymore because we look at it in scientists look at it from the point of view of brain chemistry mainly so it seems that there was those who did not there was a connectedness a deep connectedness with the source of creativity inside them with being and those that developed Alzheimer were not as deeply connected to the source of creativity in them and that's something that could could be pursued in other words the I would look for the solution to Alzheimer not in the realm of brain chemistry because brain chemistry accompanies that illness but look at it in the realm of states of consciousness and I believe although I have no scientific evidence for that that as presence grows in a human being the likelihood diminishes of developing Alzheimer but that is something that would needs to be tested I'd like to work at some point with older people perhaps in old people's communities because it's such a wonderful opportunity old age of disidentifying from form and our civilization doesn't know that yet it doesn't it sees old age as a something that has to be endured it doesn't recognize that old age spiritually from the point of view of awakening is the greatest opportunity and so there is a sense of uselessness around old age in the West that's all pervasive and that perhaps has a lot to do with the arising of this disease that sense of uselessness that comes with old age that sense of lack of purpose true purpose inner purpose awakening so I'd like to take this the teaching as much as possible into also old people's homes and so on so that old people's homes become changed into ashrams every old people's home should really be an ashram it should be as what the greatest places on earth they should be where where human consciousness identity disidentifies from form because what else is there to do when we are getting to the end of this life form what else is there to do then to use this opportunity to disidentify from form and nobody knows that possibly even they don't know it so that's a great shift talking to you about this has given me new a new impulse to actually pursue this a bit more now usually I wait for things to come to me and say okay let's do it the such sadness around communities where old people live just waiting rooms for death just so such a tragic missing so tragically the that opportunity of old age some ancient civilizations still knew that there was something sacred about old age

because they could see that it's the beginning of of letting go of form so in the ancient civilizations you still have that respect for old age and the veneration for old age and and old people are worthy in old civil in old cultures old people are the guardians of being for the entire culture it's they because they are rooted more in the formless than those who still think the forms are all that matters so they hold that and and the West doesn't have that anymore so of course it has it there's a beginning of an awakening in in in the West that is true but that could be an enormous acceleration of the awakening process if we realize the importance of old age and then perhaps the disease of Alzheimer will not occur so much anymore but ultimately of course we need to know the the truth of the words that summarize the course in miracles the those words that that present a summary of the entire course of miracles really a summary of all spiritual teachings which are nothing real can be threatened nothing unreal exists herein lies the peace of God so even for those who have Alzheimer or and those people close to them the ultimate truth still applies nothing real can be threatened nothing unreal exists and when you know that peace arises what is self now I noticed that it's spelled with a capital S I don't know whether it's mistake on purpose probably on purpose there's one self that's the illusion that is the identification with the mind and the ego which is the unobserved mind and there's a self that arises there that is a dreadful burden to live with you carry around most people follow their whole life they carry the burden of a mentally defined sense of who they are me what about me that's the little self the the illusory self and that's the self that most people refer to when they say I but I potentially has a deeper meaning and is the deepest words perhaps we could say in the language in its truest sense I refers to who you are beyond the form beyond the thoughts and the emotions you as the consciousness is the self now the self has no form you cannot grasp it you cannot see it you cannot really define it you can never say ah there it is because who is saying that you are the consciousness the perceiving you are it you can never see it as an object external to yourself it's the essence you are not not what is seen you are the seeing you are the consciousness behind the seeing you are not what you hear you're the conscience behind what you hear so it's it's never this is what Jesus said when he used to jump the kingdom of heaven or the kingdom of God he said in in one of the Gospels the kingdom of heaven does not come with signs to be observed you cannot say ah here it is or ah it's over there it's a free translation more or less that's what he said and so and of course what do Christians do they're waiting for the kingdom of heaven to arrive when they've been told you won't be able to see it you can't say ah there it is it does not come with signs to be observed literally he said that it's and I'm sure that's one of the there's a lot of things that people later put into his mouth but that that is one of the things the words that were uttered by somebody who knew the reality it doesn't come with signs to be observed you can never see it or grasp it or know it as an object for your knowledge because you essentially are it as the consciousness that perceives the consciousness behind your thinking behind your emotions behind your perceptions behind your experiences the very light of the world another thing he said he not only said Jesus I am the light of the world he said also you are the light of the world so he's

pointing what is the light is the light of consciousness which illuminates the world you are that that is the self it has no form therefore it seems that Buddhism and Buddhists and Hindus are in disagreement but only those who haven't realized the reality behind their teachings those Buddhists and Hindus who have not really realized the reality behind their teachings they are in disagreement and they have arguments whether there's self or no self atman anatman the the Hindus say believe in atman that the existence of self the fundamental underlying reality and the Buddhists say no anatman no self and then whenever you see a Hindu and a Buddhist discussing perhaps even with negative emotions whether the one or the other is true then you'll know that they haven't experienced they haven't known the reality behind the teaching because the reality behind the teaching is exactly the same it's just a different perspective on the same the Buddhists like to deny they don't want to give it call it something as if the moment you call it you say the self the danger is that you make it into a mental object and start believing in it the Buddhists don't like that so they say there is no self which in a way is true also there is nothing that can could you could say there it is it's it is a an empty space almost you could say but it's potential fullness also it's full and empty at the same time it's all the same the self that's why the the Dalai Lama I saw giving a talk a while ago and he to Hindus and he said you believe in atman and we believe in anatman what does it matter and he laughed makes no difference that's a good answer but

[Speaker 3] (3:16:59 - 3:18:05)

when I grew up it was a Methodist teaching and it was sort of dry yet there was this prayer Lord forgive us our trespasses and forgive us those who trespass against us and when you opened the door last time to the book the Course in Miracles then I came across that principle of the forgiveness and I had a question on that what is forgiveness is it different from compassion is it different from the Buddhist concept of bodhicitta and I don't know thank you thank you

[Speaker 1] (3:18:27 - 3:40:02)

and again it comes back to the state of connectedness with being it's only from that state of connectedness with the deeper dimension of who you are from there it becomes easier to forgive because forgive means there was something that was done on the level of form by one life form to you perhaps another life form pain was inflicted or whatever it may be treat whatever the transgression is is and it's only from there that you can see the relative nature of what was done because you are in touch with a space within you that was never hurt by that that dimension in you is beyond what can be injured it's only the form can be injured the psychological form somebody might have insulted you deeply the psychological form of who you are can be can feel pain or the physical form of who you are can feel pain and somebody inflicted that out of unconsciousness then recognizing the first step in forgiving is to recognize that this was an act of

unconsciousness and you do not equate what this person did with who that person is and it's only from the place of connectedness with being that you can say no longer hold a grievance about that because you are in touch with that inside you that is beyond what can be injured if you're not in touch with that space then you're still it's hard to forgive not forgiving means not to harbor grievance or resentment or any negative feeling about it and really that's only possible when you are connected with the formless in yourself as cause and miracle says nothing real can be threatened nothing unreal exists herein lies the peace of god nothing real can be threatened this means what is ultimately real cannot be threatened but what is ultimately real is not the form it's that which is deeper than the form that cannot be threatened nothing real can be threatened nothing unreal ultimately exists it just seems to herein lies the peace of god means in the knowing of that lies the peace of god but it needs to be the not conceptual knowing but a knowing on the level of the depth of your being and then from there you can look at anything anybody did to you and say it's it's it's almost as if it didn't happen for a while for example i harbored grievances against my father for many years because he was he suffered from enormous amount of bottled up anger and living with him as a child was like living with a powder keg or an unexploded bomb somewhere in the house and everybody one knew that at any moment this the slightest thing somebody said and usually it was my mother the slightest thing somebody said and this on this bomb would explode and there would be the entire house would be filled with destructive energy and for a sensitive child and any child is sensitive young child it's a terrible thing to live in constant anguish at an explode any explosion could be happening at any moment whenever he's in the house so i had the ambivalent feelings of fearing his return home after work and wanting him to come home divided and that was expressed once in a dream that i had as a child and in the dream i had cut my father up into little pieces and put in a plastic or some kind of sack and hidden under the bed and after i had done that in the dream my father arrived home and i greeted him and loved him and of course all this resulted even after but i was an adult already resulted in quite quite a bit of grievance towards him because my childhood was fearful and unpleasant as a result and it was only when a transformation happened inside me and i there was suddenly that deep inner peace that i realized he did what he did according to the way in which life had conditioned him he had when he was a child he had enormous amount of resentment against his family because of and of course the story can go on many generations he was the seventh child his father died when he was 15 and they took him out of the school they had to pay for school boarding school they took him out of boarding school because they said he we can't afford it anymore but his sisters were still in kept in boarding school so and then he had to do menial jobs and every day he was his anger was growing and growing and growing he carried it around the rest of his life there was not enough consciousness in him to disidentify from the anger he was the anger was using him it lived in him as an energy field and he could come up any time he was as much a victim as i was and i saw that after i had gone through the transformation and found inner peace i could see that he he did he was a victim of his own circumstances

there was not enough consciousness in him to see what he was doing and immediately forgiveness happened i didn't even have to say i have to try to forgive he never did it was as if he had never done anything to me because basically he hadn't he wasn't even there there was only the unconsciousness in him acting up as and then as he grew older some of that anger dissipated remnants of it remained he also came into touch with some spiritual teachings especially the power of now that helped to to some extent and so his ego grew less not didn't quite disappear but it grew less which when i was a child his ego was gigantic and it was continuously fueled by anger and an angry ego is something it's it's the uh the incredible hulk that's you and that's so the forgiveness happened naturally and very often you see that when an injury happens very often it's there's a mental judgment of a situation and actually beyond that mental judgment not that much happened let's take a simple example you arrange to meet somebody or somebody he says i'm going to help you with your moving i'm going to help you move house i'll be there at five o'clock to help you move with my car and he doesn't turn up and that just is as it is now your mind then mind then comes in and says he let me down he or he betrayed me or he was whatever the judgment of the mind is uh and it is very often it is the the judgment of the situation that creates the emotion that feels injured if you can just be with all he you said he would come but he didn't turn up that's the fact whatever your mind wants to add to it gives you the sense of injury and strengthens the ego so if you can just be with the pure facts this is why all that stuff when people about talking about other people what they failed to do or what they did what he did to me he betrayed me well what did he do well he went off with another woman or man he betrayed me betrayed me is an interpretation and the more you have that thought that he betrayed me the more you feel the emotion that that goes with that thought and you feel and who is it that feels that emotion the ego itself feels betrayed because who you deeply are who you are in your essence doesn't feel betrayed the other fact is he went off with another woman that's what he did is that all yeah he that's what he did if you refrain from adding a story to it then you don't experience the this may not be this comes easy when you are connected with who you truly are then it is easy to let go of the unnecessary imposition of stories upon events the event is neutral the story interpretation of it is what creates the anguish and so if you can just be with what is but you can see how people cherish talking about what somebody did or failed to do and then he did they talk about again and again and feel more and more aggrieved in who they are nothing really happened he didn't turn up he didn't return the money that i lent him i lent him the money but he hasn't paid it back yet that's the fact of it that he is dishonest well you don't need that he he did something to me he defrauded me mr madoff did it this a deeply unconscious person i wonder what he's doing now he's sitting in his prison cell and many many people have not forgiven him interesting position to be in to have aggrieved so many people and created so much anguish and suffering in humans but for every single one of them beyond their financial loss they have their own lesson to learn he has his lesson to learn and life has given you if you lost money with mr madoff or whoever else that is on yes you lost that money but there is a deeper lesson

you can learn in any loss any loss is a of course one lesson is of course don't invest with him again that's understood or anybody else like that that's understood that's easy to know but beyond that there's a deeper lesson to learn and that is any lesson that comes with any kind of loss any kind of loss is a potential opening into the formless because what you lose is something on the level of form whether it's money or reputation or some possession or even an ability to do something and suddenly you can't do it anymore any kind of loss is a loss on the level of form and so you react to that and it's painful but if you can see that the simple isness of that situation one day you get your investment statement just to continue with that example from mr madoff and everything seems fine you see you've added a few thousand dollars to your investment of course it was all fiction and the next day somebody rings you as somebody wrote in the new york times yesterday that i read he got a phone call from his banker relative two years ago and he said are you sitting down no mr madoff has been arrested what i lost everything potential like any situation that you encounter in life there is always hiding something there that is deeper than the actual surface situation on the surface situation of course you take necessary action whatever you need to do on the surface you do it but deeper than that there is what is the lesson here and that lesson is acceptance of this moment as it is included includes the loss the disappearance of this form and there comes the possibility of awakening to the formless that's the grace that's hiding behind every loss it might even happen to mr madoff because now you're saying he does not deserve to go beyond uh identification with form i want him to suffer at least for a few more lifetimes but nobody can predict what happens a person who had everything and suddenly lost everything nobody wants to talk to him anymore he is nobody everybody despises him what do you do you either commit suicide or you go into total emptiness because it's already empty so forgiving then forgiving mr madoff forgiving your father forgiving your ex-husband forgiving somebody who did something to you when you were a child somebody who robbed you somebody who defrauded you that's all on the level of form it has a relative reality but not absolute reality you are connected with the formless you can feel that place where you were never injured by that event even if you lost everything you can suddenly feel it's actually okay to have lost everything and you feel that which is the fullness of life itself so forgiveness is then of what happened when you're connected with that level of being it becomes easy almost natural when you're not connected it's an effort and it's never really true forgiveness i'm trying to forgive him another form of forgiveness is really of the acceptance of the present moment because so we widen now the range of what forgiveness is and non-forgiveness of the present moment is really what non-acceptance of the present moment is there's a resentment of what is in the present moment so do you need to forgive the present as much as you need to forgive the past which means allow what is to be don't argue with it allow it and then you get that takes you immediately deeper and then you can take action if that's what's needed but first you allow you forgive this moment very often things happen that shouldn't be happening the mind says from a traffic jam to some kind of disaster to some kind of drama on a personal level to the tiniest thing to a bigger thing and you constantly

need to be alert and aware so that you don't become a reactive entity which means every event that happens determines your state of consciousness every person you meet determines your state of consciousness reactive you meet an unconscious person who is rude and unpleasant and immediately you become rude and unpleasant in other words you're at the mercy of circumstances and people and any unconscious person can draw you to his or her level of consciousness immediately and that's you live in reactivity non-reactivity it's really a wider aspect of forgiveness if to forgive situations and people which is allow them to be as they are because they already are as they are at this moment and then power comes that is deeper than form it's only really then that you can feel your inherent power and even if somebody took away your power on the level of form let's say somebody conspired against you where you work and you lost your job as a result of this these dishonest intrigues of this person you lost your job as a result of that on the so on the level of form you lost something on the level of the formless nothing was lost there can be no loss there so you forgive what that person did if you don't forgive you get trapped not only in corrosive negative poisonous energy that your mind produces and the emotions reflect in the body and you live with that some people live with that for years and that is an unconscious also an unconscious way for the ego to continue to thrive because the more grievances you harbor the stronger the ego gets it with forgiveness the ego shrinks because the ego needs its enemies it always looks where can i have my next enemy so in the absence of enemies the ego begins to dissolve so it's a really it always comes back as i said to be connected with the deeper dimension of who you are and then forgiveness comes naturally to you rather than as an effort no more grievances because nothing real can be threatened and i am in touch with that within myself that's what happened to me when i forgave my father i didn't even know i had forgiven my father there was no actual act in my mind that says okay i'm now going to forgive him i just discovered one day when he was visiting me or i was visiting him i suddenly discovered oh i have no negative feelings about him at all there's nothing there anymore it's i just said and even occasionally he would still get angry not as much as when i was a child but even then it didn't matter anymore i saw the conditioning there that he was acting out so i never consciously said i need to forgive him

[Speaker 3] (3:40:02 - 3:40:30)

i just discovered that i had forgiven him now if i understand you then it's the repetition of this process that changes so there's a different flow in one's life the repetition and the attitude if i understand you that instead of resisting or reacting to be almost grateful for oh another

[Speaker 1] (3:40:30 - 3:42:27)

opportunity yes really every every situation that comes is there for there's one reason which is the surface reason why the situation is there which is for example let's you

invested with the wrong person and so you lost it for example and then the deeper reason is life is giving you an opportunity to use that situation to go deeper within yourself to go to a place where that is more real than the level of form doesn't mean you become inactive necessarily but every situation especially loss and so on is an opportunity be aware also as i said of the mind's interpretation of events because for as far as psychological injuries are concerned what people that includes for example what my father did unconsciously as far as psychological injuries are concerned then very often very often they are based on mental interpretations of what he did so i was for years i kept it alive i kept the original emotion alive by thinking about what he had done as when i was when i was a young child if you don't feed it with your thoughts very often an emotion and negative emotion gradually subsides but if you're connected with the depth of who you are it can sometimes disappear in an instant if it doesn't disappear in an instant the pain body we know about the pain body the pain body may disappear suddenly all at once or it may gradually as you don't add to it it will gradually become transformed the energy that's trapped there

[Speaker 3] (3:42:27 - 3:42:54)

becomes freed it's a wonderful practice so it's those thoughts that then uh again they cause this forgetfulness that occurs yes that that's as soon as so as soon as i uh if i'm able to be present and then see the thoughts then knowing that they cause forgetfulness if i can yes then go deeper

[Speaker 1] (3:42:54 - 3:51:47)

yes and very often it is a thought that creates the sense of injury that creates a sense and that then creates the grievance unless there's a physical injury then of course you have a pain or something like that but if it's very often you'll find it's the mental interpretation of an event that creates the emotion that we call grievance and so and that again is to do with not being not having your entire sense of identity in the in the movement of thinking but go deeper to be trapped in thinking that's the main part of the problem because events are as they are and then there's a story that's built around it i gave the example i believe in stillness speaks of a man who finds himself penniless on a park bench okay well not penniless but 50 cents left and he looks and so there's one way the man can say i'm ruined or he can say oh there are 50 cents left in my pocket the first one is a story the second one is a fact now usually and you could give hundreds of examples it's just a very simple example usually in unconscious humans the story and the fact are confused they get mixed up because and so they believe the way in which they interpret an event or what somebody did is the reality of that event or what somebody did because they are trapped in their thinking only and that's the very fundamental unconsciousness is to confuse fact and interpretation and build so then whatever opinion you are of you have of another this person you tell a story about another person and very often what you need to do is when you listen to another person

doing it or even do it yourself okay what's the fact here and what's the addition that my mind is adding what is my mind adding to it the story that the mind is building up around it and then if you if you suddenly if you separate the story then you're left with the bare fact the bare fact doesn't even require forgiveness it just that's just what happened but once you add the story to it you get a sense of self that is part of the story the me that was done something to me the artificial mind created sense of me and so you have the story and you confuse it with the reality and it's an amazing people do it all the time whenever you listen to people they cannot tell the difference between a simple fact and their interpretation of the fact and sometimes the interpretation is totally totally wrong they can it is often possible to interpret a fact in a way that doesn't apply at all i know what his real intentions are and i'll tell you about that he did that how do you know you don't know you're perhaps just projecting your fears onto the other person don't even look for egoic intentions i believe even the course in miracles says that somewhere it's pointless to look for what the egoic intentions are that you just end up with stories simplify life see the fact without adding unnecessary story to it you have these many many teachings from different traditions tell you that see i mentioned a few in a new earth you remember the story somebody wins my version of the story it's an old story somebody wins a car in a lottery some people say oh isn't that great so you have already have a story it's on the other one says oh it's bad it's but all the man says is well let's we'll see he doesn't add a story to it the story about the the monk who is accused of having fathered a child you might remember that from a new earth there's a monk the zen monk lives and the parents come and say the the teenage daughter says he's the father of my child and they come and accuse him they have a story and he refuses to manufacture a story because normally you would say these people do you know what they did to me they wrongly accused me of being the father of the child and then you can elaborate from there and the girl is totally evil of course because she's inventing all these lies about me these girls she's not evil she's just immature and fearful so all these are stories that don't really apply but the ego create would create those stories the zen master refuses to create stories out of the situation so all he says is is that so he doesn't say the girl is evil he doesn't say the parents are bad inventing they're spreading lies about me whatever the you can come up with a huge amount of grievance in the mind all that would be in the mind so the zen master would have a lot to forgive if he had come up with a story about this girl and the parents who wrongly accused him once you have a story you have the emotions that reflect what the mind is saying you feel aggrieved you're a victim and then you need to think about forgiveness but it's difficult but if you don't create the story in the first place there's nothing to forgive and the strange thing is you embody a different energy that turns every seemingly negative thing into what ultimately something good has happened in this teaching story because the girl after a became a little bit more mature and and confessed who the real father was the parents then came back and took the baby that they'd given to the zen master to look after which he did not saying no look they've given me the child i'm supposed to look after this baby what look how am i supposed stories stories he can either say yes or

no but he said yes and he gave the baby fullest attention never complained just this responding to the present moment and there was no drama so the less drama you create out of events because this is what we are talking about transforming events into drama the less drama you create out of events the less you have to forgive because a lot of forgiveness is with the to do with the stories the the grievance created by the stories that the mind even invents now apart from that there are sometimes some real injuries they may be physical injuries people who are very cruel who do something to injure a person no doubt these things exist children who have cruel parents or whatever these things exist in my case this was not the case my father was not a cruel father he was simply in the grip of his unconscious anger so even in those cases where there is something real that happened again be connected with who you truly are with the spacious stillness within you and you see that ultimately there you sense that realm but you were never injured to feel that in the stillness of who you are it all comes back to the same thing really one could almost say that every answer or sometimes the answers are a bit long but basically at the bottom of every answer there is the the fundamental fact of connectedness with with being with who you are

[Speaker 16] (3:51:49 - 3:51:51)

thank you thank you

[Speaker 3] (3:52:02 - 3:52:27)

the hardest word that i'm having trouble with right now is responsibility and i have a hunch that most of the things that i consider responsibility are just my ego telling me things i have to do but i also when i think about the future of the earth and human evolution and stuff like that sometimes i have big emotions of responsibility so i'm just curious thank you

[Speaker 1] (3:52:27 - 4:00:15)

about the right relationship to the word responsibility okay thank you yeah it's a talking about the ability to respond so to take responsibility for what is it that you can take responsibility for primarily it's taking responsibility for your state of consciousness which determines what kind of world you create you because you are humanity humanity is an abstract concept doesn't exist humanity is the human being you are humanity so for humanity to take responsibility you need to take primarily responsibility for your state of consciousness because only a diseased or dysfunctional state of consciousness produces a diseased and dysfunctional world out there by world i mean the human made world that is has been imposed on the what's already there the planet which is potentially of course a paradise the planet pristine unbelievable jewel a being of great intelligence we are not separate from it but the being is going through a transitional process and every transitional process is critical it may or may not work in which case the being will go some other way but the your state of consciousness determines what kind of world you

create what kind of action you take and what consequences your actions have so here this is why my main work is to address the cause of dysfunction which lies in the human mind the dysfunction of the human mind or as it is sometimes called in zen the sickness of the human mind so as i see it and i don't think anybody who reads history can doubt it there is a deep-seated dysfunction in humans has been there for thousands of years and if we know if there's no shift in that then the dysfunction will destroy us it probably won't destroy the planet because the planet has enormous resources but it'll take a while would take a while for the planet to recover all you have to do then is primarily take responsibility for your state of consciousness now now and this is what the entire teaching really is about what is what is my state of consciousness at this moment am i generating disturbance am i generating negativity am i generating conflict and suffering for myself and others am i generating inner pollution am i polluting my beautiful the beautiful being that i am with continuous absurd movements of thought producing negative emotions producing an entire entity that is illusory that i call the me so to take responsibility it needs to be just of course a an awakening where you can say okay i will take responsibility now some people don't know that there is even the possibility of taking responsibility that's why you are so important anybody who realizes it this is you are the beginning of the transformed world i don't know who first coined the famous phrase you hear it quite quite often these days but i need you need to be the change that the change that you want to see out there you need to embody that and that's not primarily what you do there's something more primary than what you do it's who you are who you are is your state of consciousness whatever you do flows out of that so that's the primary is that so the change is the transformed state of consciousness now that is your responsibility anybody once you've seen that that's your responsibility now you know it people who are not yet at that level don't realize it and that's fine you can't expect the whole world already to be at that stage it's enough for you to take responsibility knowing there's still a few millions others who don't know that they can take responsibility because they live in such unconsciousness that they see the entire evil in others what they see as evil it's all in them and they make half the world into their enemy it's all out there they still you don't you that's fine your response it's only those are required to take responsibility who are up to it and but even those who are totally unconscious still on the one hand they don't know what they're doing obviously they as jesus said on the cross they know not what they do in other words they are in the grip of unconscious forces or unconscious mental emotional streams they don't know what they do they they cannot be held responsible and people say well they should be held responsible no they can't be they don't know what they do however the fact that they are not responsible because they can't be responsible does not mean that they do not suffer the consequences of their unconsciousness so they generate suffering and eventually suffering is the fire in which the ego gets burned up the collective ego and the personal ego that's the that's the long way the slow way the painful way and then there's a there is a shortcut which is any spiritual teaching is just is it cuts through that the painful way the long way of waking up more and more suffering the planet might not

endure that such a long learning process for humanity so if the learning process of humanity does not become shortened it is doubtful that the planet can allow the humanity to learn through further suffering for another 500 years or even 200 years or even 100 years so that's you're responsible for all that

[Speaker 15] (4:00:30 - 4:00:56)

um hi um i wasn't expecting to do this so i'm winging it here um my question is in regards to right action and what right action looks like and consequences um during consciousness and the awakening process um if i know something is is happening what do i do if i'm forgiving and feeling

[Speaker 1] (4:00:56 - 4:01:15)

compassion what is right action can you ask a question with a little bit more actual detail of like an example okay it's always easier when people can actually see it there recently on a

[Speaker 15] (4:01:15 - 4:02:10)

forum which i participate on a man confessed to sexually abusing a child several children and some reactions were very strong amongst people some people felt disgust and anger some people um felt compassion i felt compassion i felt um this man was in deep suffering and i also felt that some action needed to be taken because i was afraid for other children even though this man said that what was happening was in the past and there was a lot of conflict on this forum and regarding that so i wasn't sure what to do and i didn't really know what right action would look like i wasn't looking for to harm him i wasn't looking to judge him and my question is what what is right action

[Speaker 1] (4:02:10 - 4:05:36)

in a case like that yes the right action would be of course the motivation for right action in this case would be to prevent further suffering to others through him so there's no general recipe that i can give you except be very alert so that you know in that particular situation this particular person whether it's right to try and stop him from inflicting further suffering if you have a very strong feeling that this may be the case that he may inflict further suffering on others rather than out of revenge or any other motivation so only you can you have to go deep within where you find the answer in that particular situation what is right here there can be no abstract answer to that it's not possible it's not an answer that you could find in a book or that anybody else could give you i would have the same arise if that were happening here somebody said so if somebody said to me i tend to abuse him then i would be confronted with that question and i cannot tell you beforehand what i would do until the moment when it happens so there's no easy answer and certainly no abstract answer but all i can refer you to is your inner knowing

which is not through conceptual thinking because then you can have arguments for arguments against go deeper than conceptual thinking and see if you can find an answer there often it's good in that case to formulate the question in your mind that you have no answer to and then let go of the question and just become still and the answer may not come immediately it may come a few hours later or the next day if you have to do it again formulate the question in your mind then let go of the question just become still and then the answer comes in that moment or some other time when you least expected it that's all i can say i don't think anybody else could say more than that because it would be an abstract external thing that is never never right for the actual situation in that moment so that's all that can be done here it presupposes of course that you are able to go deep enough into stillness and then allow the knowing to be there no other answer here is is possible thank you thank you thank you

[Speaker 10] (4:05:54 - 4:05:59)

can everybody hear me i'm nervous now everybody's looking at you

[Speaker 1] (4:05:59 - 4:06:07)

but nobody is labeling you in any way everybody's totally present

[Speaker 10] (4:06:08 - 4:07:32)

and allowing you to be just as you are thank you um so what i still struggle with is people's perceptions um when a person says something to me that's rude or meant to hurt instead of becoming defensive i actually shut down and i don't say anything back and then later on when my ego starts getting you know charged up i start thinking um man why didn't i say anything and oh now this person thinks i'm weak and it affects me to the point where you know i i'm depressed or i'm concerned about just the future like okay what if this person says something to me in two days am i going to be able to you know stick up for myself so my question is two parts um how do i or what is the appropriate response in that situation when a person is saying something rude or something that's meant to hurt what is the appropriate response and how do i get to a point to where after it's happened that it doesn't affect me in the way that it does well one practice is to be

[Speaker 1] (4:07:33 - 4:12:14)

transparent so this i'm not necessarily recommending this depends what the situation is if it is something that is happens a stranger or somebody who happens for just on one occasion a stranger says something to you that is meant to hurt or is rude or even in the traffic even the traffic it feels if somebody tells you you're an insane idiot you perhaps you feel something inside unless you're so alert and present that it it passes through you and you just continue to look this happened to me a few times i was i drove in in the

many years in england i had a very old car and people would sometimes laugh at it it was a russian-made car well it wasn't that old but they laughed anyway and so i would sometimes be at the stopped at the traffic lights and people were crossing it and usually if you're in a car you kind of you identify with you're not just you you are in your car so if somebody laughs at your car they laugh at the whole of you and you have to be that was lovely practice to to be totally empty and thoughtless and just look at them and they looked back very disconcerted because there was no reaction becoming transparent to something that is offensive or so there's nobody there to receive that remark nobody there's no but nothing where it hits you it goes right through what if it's a person that you see regularly that's another matter there you you could also do that but that would be the practice of a hundred percent permanently enlightened master and even that hundred percent permanently enlightened master might find that something else comes out of his or her mouth at some point you can say something back that is strong without getting lost in the energy of it this behavior is is not acceptable you have to be prepared of course to walk out if it comes to that if there's a lot of fear of the i can't i can't walk out and i don't like to stay there if it's your boss for example is it your boss what it's not my boss no but other people at work yes yeah so to be to clearly state something to others also requires presence so that you're not in the grip of extreme anger and nevertheless forceful if you are present you can even use anger although it's a it's that's not easy there are some situations where some you can almost pretend to be angry sometimes you have to do it with a child who is about to do something dangerous don't go there or forceful but not aggressive so you're that you can explain that i find your behavior unacceptable i don't i'm not going to have it anymore or whatever you come words come to you and be be present express what you feel but don't get drawn don't bottle it up let's see if you can't be empty it's better to say something rather than keeping it inside you and then think about about it for hours what i could have said and then play replay in your mind all the great things that you could have said to him this probably happens to you sometimes all the

[Speaker 10] (4:12:14 - 4:12:15)

time

[Speaker 1] (4:12:19 - 4:12:42)

so and maybe one or two of these things you can actually say one of these days and allow yourself to express what you feel if it's not your boss then is it several people who do that or mainly one mainly one

[Speaker 10] (4:12:42 - 4:12:50)

and does that person also do it to others um yes and no i mean it depends on the person

[Speaker 1] (4:12:50 - 4:16:55)

maybe one other person yes and of course some of these people are very unhappy that's why they need to externalize their unhappiness and trying to make somebody else unhappy so at the same time as you speak you have to realize you're dealing with somebody who is unconscious and probably in some form of suffering often it's the case if children children who are bullies often experience very unpleasant home environment and so that all their frustrations they then come out when they are with other children and some people carry that energy for the rest of their lives they're continuously angry with others and they choose the easiest targets to express really their suffering to and the people with heavy pain bodies the pain body wants others also to be in pain it says it wants the other to be in pain or also to give me pain back they might even want the drama but often you can stop people like that just by one or two very clear remarks talk to them i was sometimes bullied at school being physically relatively weak i couldn't fight back well i probably could have but i didn't except for one on one occasion when somebody pushed me down the stairs and i fell and that was the most respected dangerous student at the school he was only eight but but everybody was afraid of him and at that moment i turned around and started hating him and he left me alone after that i got bullied by others but the worst one left me alone but don't hate your whatever you do presence is is necessary sometimes you may also able to just turn it around by on to him or her by some comment that they make about you you can turn it around see what comes to you spontaneously but presence can be very forceful too presence is not necessarily a passive state so be as present as you can at work and people's behavior may even change without you doing anything the sort of presence right spontaneous action comes out of that also so access that state at work and then see what action comes to you so in general terms if it's any other place where it happens stranger does it or whatever it's great practice to be not be there as a target complete non-reaction this case is different because it happens frequently so let me know how it goes okay thank you

[Speaker 4] (4:17:18 - 4:17:25)

hello um eckhart you have given me so much over the past few years that i want to give you

[Speaker 1] (4:17:25 - 4:17:47)

something that i made so thank you thank you oh chewy peanut butter power cookies thank you homemade oh homemade

[Speaker 4] (4:17:48 - 4:17:48)

oh

[Speaker 1] (4:17:53 - 4:18:30)

carefully handmade by yourself yes so there's presence inside them there's the energy of presence is in there that's why they are powerful that's right they come from the source yeah made with lots of love oh thank you yes thank you by bon bonnieville bonnieville yeah bon bon bonnevilles bonnievilles chewy peanut power cookies

[Speaker 4] (4:18:40 - 4:19:36)

enjoy um my question to you is um what do you feel is the difference between intuition and fear for an example um i have four children and i feel particularly sensitive towards one sometimes i look at her and i feel as though i get like an uh-oh moment maybe she's going to be sick or get an accident or something like that and i struggle with how to interpret that i don't know whether it's my intuition telling me it's a deep knowing of this or is this just fear i know these things are

[Speaker 1] (4:19:37 - 4:20:49)

hard to describe in words and emotions although we label emotions many emotions overlap and the the mind tries to say this is this emotion and that's that emotion but they kind of they all hang together for example we talk about anger and then we talk about fear as if they were very separate things but of course they all hang together so in a way anger is a is the face that sometimes fear shows is we call anger this one so the emotions kind of hang together so and they're difficult of course also to describe conceptually but what does it feel like when when you feel this what may be either an intuition you're not sure or what may be fear can is there any way you can just say a little bit more what it

[Speaker 4] (4:20:49 - 4:21:34)

feels like that fear or that intuition well i don't i don't really like that i don't like the energy that that brings so i don't when when it pops into my head i don't like that because i feel that i don't want to feed that energy or put that on anybody but um i sometimes i can just dismiss it easily and say that's just a thought and through your practice and your words it really is helpful but sometimes i question and just say i hope this isn't the higher powers telling me that you know this is true so the way it feels when it happens is a struggle that's the way it feels

[Speaker 1] (4:21:38 - 4:21:51)

so that would be for example a situation that your child is in and you the fear tells you or the intuition tells you to stop or to take the child away or do can you give just one example

[Speaker 4] (4:21:51 - 4:22:15)

because it's easier to understand with an example yeah or i mean a different example

would be um you know if you're getting on an airplane and you have like a oof i don't know if i should get on this airplane is that fear is that intuition so you experience that sometimes um yeah and do you

[Speaker 1] (4:22:15 - 4:48:40)

act on it or you go ahead i usually go on i flew across country to see you yes maybe that's the answer it seems to be fear has a different field feeling quality to it now first of all let's just talk about fear there's on the one hand psychological fear which is the fear that most people experience a lot of the time then there's what we may also call fear that's to do with an actual situation that is an actual threat here and now so that fear is actual and it's something is threatening you physically if a wild animal came into this room or a pit bull that hasn't yet met caesar milan came into this room and started is about to jump off the stage ah then you might experience fear at least the first few rows and so that would be experienced not not as not as a thought but as certain changes in the physiology of the body heartbeat a more rapid breathing maybe contraction of muscles maybe almost a kind of paralysis or it might also result in some people jumping up and running to the back of the room or whatever it may happen so this is fear actual we we may call that fear but i wouldn't even call that fear it's an immediate response to physical threat or fire let's say there's a suddenly the flames the curtains go up in flames so many people would probably experience the physiological thing but fear and some people who are deeply present may just watch it and then find themselves either walking out or running out you can't predict what response comes out of presence but it's no longer fear but the actual the the the fear that most people are have as a companion most of the time is psychological fear when there's no actual threat it is produced largely by thought activity and it's often also connected to old emotions such as the pain body and that often also brings about physiological changes as if there were an actual physical threat so contraction in the energy field of the body and you might not even know that a lot of the time that's people's normal state for many people and it might be underneath the surface as long as you identified with ego there's always some fear somewhere even though it may be you may it may not be on the surface but there's fear psychological fear great fear of psychological diminishment of loss of self and very often people go into situations and look at situations through the eyes of that old fear the either the emotion through the old emotional body if it's a situation that resonates with the emotional body or they look at a situation through the mental structures of fear fearful thinking so once perception of reality then becomes distorted by fear and it may also influence what you do you change your behavior some people are crippled by fear and whether they act on it or not it's crippling to perceive reality largely through that filter it can happen occasionally that you have an intuition that something is not right but that feels very different it's there's a knowing an intuition is a knowing that is very different from for the energy of fear the energy of fear is like this with intuition there's a powerful knowing and then when that happens but you will know the difference between

a fearful thought or fearful emotion and that that powerful knowing and that knowing has no fear in it and it's not a negative feeling at all and when you get that before boarding a flight then it might be better not to board but it's not fear but it's unlikely to happen because so many so few planes actually crash so it's statistically unlikely but it could happen and the same applies to your children when you observe what they do you don't need fear it's very it's quite contagious it transmits itself to the children and when you tell a child to stop doing something because of fear the energy then flows into the child if the child absorbs your fear and that eventually becomes part of the child's brain body the old emotion so it's it's quite a contagious disease fear also the reactivity when a child doesn't do this by the way this fear can easily just one little switch and it turns into anger so when a child does something that is potentially dangerous often there's an angry reaction by the parent but the parent is angry because underlying the anger there's great fear that something may happen to the child and so they pull the child back and talk you never do that again you hear me you never do that again they love the child that's why they're doing it but it's insane you never you must never go there again do you hear me it's a terrible shock for the child i mean it's like a the the energy that's being put in child is is an assault on the emotional field it would be better if the child did it and broke a leg than getting getting getting you know that dreadful emotion put on child so anger fear go together there are certain obvious things that you would not well you'd have to simply say you do need neither an intuition to tell you nor do you need fear when the child is walking on a a wall sometimes children love that they want to climb up and walk on the on the wall it's very must i remember doing that too all children love that but you realize that on the other side of the wall there's a drop it goes uh 100 meters down to the cliff and the wall is this wide now to to take the child away from there requires neither intuition nor fear you just see and you see the danger that is there and then you simply say i'm sorry i have to take you away from there um some some situations are so obviously dangerous for the child you don't need intuition or fear you just need to look and see the danger is so immediate then you you remove the child gently with pleasure explain we might may understand or may not it may even protest and cry but that's what you have to do so very important with children not to impose on them the energy of either fear or anger but they really go together and if a situation you find yourself in a situation and you get a sudden knowing that this isn't right or this is not right to be here or it could be many of you may have experienced it occasionally you might be walking along the street and there you see a group of people at the corner and you can sense if your presence you can sometimes sense a disturbing energy field there where this group of people is and you can already sense it or there's some distance away you can sense a disturbance in the energy field there and you don't need even you don't need fear for that you just sense the disturbance and then you feel yourself you cross over and walk to the other side maybe nothing would have happened but but definitely there's there's a violent energy field there whether the violence is already expressing itself on the surface or just underneath the surface one can sometimes feel that there are places certain parts of cities or sometimes entire cities where there is a

latent violence that you feel in the collective energy of that place and you and that is again if you have to be there then you just have to be there in in presence if if you go into into fear then you're much more likely to attract violence with same with animals of course as we know if they if you are in a fearful emotion and meet a vicious dog that it's it's more likely to attack you but if you meet a vicious dog and you can be present now that requires a high degree of alertness the dimmer switch needs to be turned up full by dimmer switch i mean the intensity of your presence needs to be like that and if the if there's no emotion that the dog feels it's very unlikely that it will attack you it can't and so in a dangerous situation let's say you have to walk through a dangerous part of the city just be turn up the dimmer switch of presence i call it sometimes to the dimmer switch so it goes normal presence is just you're fine and then something happens and you go or something even more drastic happens i'm acting out a little bit but it doesn't have to you don't have to go like that but this is just symbolically showing you the first time i went to san francisco i was staying in a little hotel years ago and the receptionist gave me a little map and said we are here and here's the the city center it sounded a bit like the the book of genesis in the old testament because he said you can go anywhere here but not here and then he drew a little square somewhere here you don't go there but anywhere else is safe don't go here okay and the first day i went with my map and of course i didn't go there and the next day i felt confident and i was walking without a map and as i was walking and walking suddenly i found myself the energy field was suddenly changing from one block to another and there were people hanging around the street corners on drugs and i could feel a shift in the energy some violent some people were shouting at others and the i thought oh this must be the forbidden part of the city later i realized it's called tenderloin and the and i could feel my presence the dimmer switch going up quite a bit and i was walking along and i also another strange thing i noticed as i became present the way i walked the way in which i walked changed a little bit and so i kind of i was tuning into the way that people in that part of the city walked the way they kind of shuffle a little bit and and nobody noticed me as a not as an alien who doesn't belong i was dressed just normally and so i put one man looked at me and said something but didn't follow me and then that was it i walked on just quite present oh and a few blocks onwards i was going through it suddenly energy field changed again and there was no fear because just presence arose maybe it wasn't the receptionist must have had a reason why he told me not to go there but it was fine and then i entered suddenly i was completely out and i ended up in a department store in a cafeteria where everybody was well dressed and having their lunch and and talking talking animatedly about their business deals and or the latest fashions and different planets suddenly it's five blocks away four blocks away and so then my energy level as having a coffee my heartbeat accelerated because of the coffee but my this the presence went down a bit it was that was the end of that episode but fear attracts of course this is becoming a well-known fact and you can verify it in your own experience fear attracts what it fears what you fear you tend to attract so it's it's vital to rise above fear but ultimately you cannot rise above fear unless you transcend the egoic mind so that your sense of identity and of

and so on is not derived from the movement of thinking that's the egoic mind that but you can contact the deeper levels and where you there is no nothing is to be feared at that deeper level of who you are because it's formless nothing can be threatened except form but who you are in essence cannot be threatened if you contact that find that then that is the end of fear so to really to reach the end of fear you need to know yourself you need to know who you are or what you are or rather you need to be who you are in your essence and that's the end of fear and that's a beautiful thing so you can't get rid of fear unless you get rid of you no longer derive your identity from a false sense of self identification with thoughts identification with form which includes the physical form also the body to sense the formless essence of who you are this is what we always do here do is not the right word because there's no doing but that's what it is and in presence sometimes and as you say an intuition may arise you know what to do there's no question it's not it's not a jarring restless emotion at all it's not an emotion it's a deep knowing that comes out of it and that is it's good to act upon that but it's immediately recognizable it's never there's no violence on it there's no negativity in it nothing disharmonious in it my mind keeps telling me that i'll lose my soul if i surrender to full awakening what is the relationship between body mind soul and presence my mind keeps telling me that i i will lose my soul if i surrender to full awakening you will lose yes that's of course the the mind of course will say that or make you feel that because what is lost is the mind's power over you and the identification with the mind what is lost is the false sense of self that is the egoic mind the false sense of identity the false sense of i the word i the greatest illusion people say it all the time i what are they referring to to an illusory sense of identity and then that dissolves as you awaken spiritually and something else arises and that is the presence and when you then say i that is more true you're speaking of the one timeless presence then i has a true meaning so that arises and if you believe that you're going to lose your identity in that that's an illusion your only identity is already that even if you are completely unconscious your only sense of identity is comes from the one universal i which is consciousness itself which is shining through the mental formations that may be very dense but it's shining through them and the mental formations are thought forms and stories that the mind is telling and these thought forms and stories the me the story of me and my problems and so on that you believe that that story and those thought forms that make up the stories you believe that those are your sense of identity that way to come from but if you look more closely and more deeply you would see that there is no identity in the story of your life that your true sense of identity if you are very careful and alert and see or feel where that sense of you comes the i me as this there's so there's something in your sense of identity that cannot really be named it's mistaken as the story but really what happens is the light of consciousness shines through the story of me and that gives you the sense of who you are so you're mistaking that which shines through the thought forms and the story you're mistaking that and believe that it is the thought forms that give you your sense of identity but they don't and that's why when you become still and thought subsides for a moment for example now there is no loss in your sense your true sense of self in fact

you are more fully yourself in that spacious no thought than you were when you were identified with the story but when you were identified with the story and the thought forms even there it was the light that was shining through the consciousness that ultimately was the basis for your sense of identity of feeling i but when you experience realize it truly in its undiluted form unobstructed pure presence and then you realize at this moment even without remembering your story even your name because you don't you don't know your name until i ask you what is your name and then you go into the recesses of your mind and get the information out but even at this moment without remembering your name or your story and just being absolutely just present here have you lost yourself have you disappeared or is the essence of who you are actually more fully present now without reference to the story of me and you'll find that you are actually more fully present here without reference to the story the essence of who you are has always been will always be and always is the light of consciousness and so the liberation is to encounter it to to realize it directly so nothing you cannot lose yourself you can only find yourself because you you've lost yourself already temporarily so to speak when you are lost in thought forms and the thought form say i'm the only thing that's real about you but how are they able to say that how are they able to say i'm the only thing that's real because there's a consciousness there that flows into the thought forms and they assume a form but the essence behind the form is the light of consciousness so you don't lose yourself or your soul or your if you surrender to full awakening but you you fully realize yourself there beyond past and future beyond the mind you've been lost already that you've done that

[Speaker 10] (4:49:36 - 4:49:50)

i uh i read a quote where you were discussing people's food choices and how that's connected maybe to their spirituality and i'm wondering if you can elaborate on how that's connected

[Speaker 1] (4:49:51 - 4:54:06)

especially concerning ahimsa thank you i would say i've never as i never do to tell people you should do this or you should not do that but you should be present with whatever your food choices are and then the right food choice will happen for you rather than giving a an abstract guideline it needs to come from within rather than as something from without so if you're a vegetarian that's wonderful it doesn't mean that immediately makes you into a person who is spiritual you could be egoically identified with being vegetarian in which case it would be a hindrance to the realization of the spiritual dimension so i i shocked a vegetarian once when i said did you know that hitler was a vegetarian that person was very strongly identified with a mental image of me as a spiritually evolved vegetarian and so yes he was a very child i don't know why he was a vegetarian perhaps i don't know i haven't read about it but i know that when he whenever people around hitler were eating chicken soup and so he said condescendingly

so you're eating dead bird soup so it really is it comes the answer to that comes from within you and you have to do what feels right what corresponds to your state of consciousness at any time when you go into when you even look at food or even think of food it is helpful to sometimes when i buy some food i go into a supermarket or somewhere and i look at the shelf i imagine that this is going into my body and then the body either opens up to it or closes down and so if you're in touch with the body then that is quite helpful it makes it easier the mind often doesn't really know what what the body really wants it's the mind remembers some past pleasure and wants to repeat it and that's where overeating also occurs because it's just overeating is on the external level on the physical level the need to fill a sense of insufficiency that is ultimately there on the psychological spiritual level the sense of not enough is ego the ego lives from that sense of insufficiency of not enough and of needing more and for some people that becomes into the physical realm in which case then you eat more than the body really needs or wants and again it's it's a spiritual dilemma it can only be really ultimately transcended if you realize that you are not that needy entity that says i need more so body awareness helps a lot in food choice and then it's up to you what it is that you feel and you will know that what you will not be in a dilemma you will know what is right for you and so this is all important answers need to come from within you i wanted to ask what is the

[Speaker 6] (4:54:06 - 4:54:17)

role of being in service to others in one spiritual development and uh well you guess you can say it in the overall evolutionary impulse of the universe to borrow a phrase from your book

[Speaker 1] (4:54:17 - 5:12:31)

okay thank you thank you it can be a wonderful spiritual practice if it arises from the right place inside you and it can also be a strengthening of your ego if it arises from a different place inside you jesus talked about that when he talked about giving arms some people he said like to be seen when they give arms to the poor they want to be seen and he says those people are not going to get a reward in heaven what that means we'll look at in a second because they have their reward already and of course what their reward already is is that it's a feeding of the ego that's their reward so now there are two ways of being seen when you give service either you give something in to somebody it could be help providing active help or giving something that you have a way to somebody to help them whatever it is that one needs to be to look at the motivation and there are two ways of being seen one is to talk about it more than is necessary or to just make sure that others see what you're doing or aware of what you're doing then you have your reward through that which is the feeding of the ego but there's another interior way of seeing it when you have your own self image and you're in service because it makes you feel better of you feel better about yourself it improves your self

image that is still fine it may help somebody so it's a good thing to do but it doesn't really help you to become free internally so there's a self image that some people need to feel that they are giving to others and there's this image of i am giving to him you're the doer you see yourself as the doer of good and you see yourself as sacrificing something that you give to another so it it improves your ego really how you see yourself because what is ego but an inner self reflection ego is like an inner mirror the where you you are not yourself you have an image of yourself and you live through this mental image of yourself and the image of yourself is usually not satisfying so every ego tries to improve the image of oneself and it can do it in many many different ways but and then you have the image of me the doer of the good deed and that really strengthens the image and then there's another way of giving i think the expression is where the left hand doesn't know what the right hand does or something like that the right hand doesn't know what the left hand is doing which means you don't have the self image as you are giving of something that you own you are helping the other there's an outflow of energy in whatever form and it's not yours it's not yours you're not giving anything that is yours because ultimately nothing is yours you're giving energy because that energy in whatever form comes from the source of all energy all energy derives from one source and so you give you allow yourself to be a vehicle through which this energy flows out into the world and then the sense of me the doer isn't there and the sense of there's the poor person that i am helping isn't there either these concepts so they're simply the process that happens through you and that is the non-egoic way and then to be of service is a beautiful spiritual practice too because the the ego is out of the way dissolves through that when you realize you are not you don't own anything ultimately and the energy is not yours it's universal energy that comes through so to be a vehicle for that and in that way you are a help really when that happens you begin to live in that way you're always in service to others you're even in service to others in ordinary situations that would not normally be recognized as service to others because you recognize the other in their essential being which is the greatest service that you can give somebody far greater than anything material although there's nothing wrong with that either but the greatest service is to recognize the essence or the reality of the other person everything else passes away everything else is transitory but that recognition of the other as god i don't use that word very often and to one with who you are to see that that is the greatest service you can give which it is the realization of who that person truly is beyond the form not to come from form not believing this form is helping that form but realizing there's something here that is beyond form so if you're only in form then you can also very easily deplete yourself i'm trying to be helpful i need to there are many people who are social workers or therapists and after a few years they experience a burnout because they're continuously trying to give and and help and and and then they need they can't do it anymore so in the power of now i believe i wrote that whenever you you help people there needs to be a balance between that maybe i didn't write it there there needs to be a balance between the doing out there and being rooted in in being and so that's no matter where you are in life or what you do otherwise you

will lose yourself in your service to others very quickly and then you're not of service to anybody anymore then you'll need therapy yourself or you'll need charity yourself so in to stay be rooted in being while you do is essential so that the energy can continue to move through you so you're addressing you can address the causes of human suffering in the external world sorry the effects of human suffering in the external world but the cause of human suffering is in the consciousness in human consciousness so that is vital to be rooted in yourself not be part of the unconsciousness that produces the dysfunction that is in this world there are people who try to do their best even organizations often try to do their best to help others and they become part sometimes without wanting to they become part of the mess there's infighting in the organization itself it's amazing how in many institutions and organizations the enormous amount of infighting that there is they are supposed to help people sometimes they are even religious organizations the enormous amount of conflict in there and there's so stop stop stop doing just connect with the spaciousness that is within you stay rooted there and then do never lose the rootedness in this remember i use this and this the two modalities or dimensions this is the world of form and doing this is the formless and being so when you help others the two need to be there also always the balance between doing and being you cannot solve the problems of this world through doing only because if there's only doing and you try to solve the problems of the world you will contribute to the problems of the world hence the expression the road to hell is paved with good intentions thank you very much staying present not drifting off into thinking and not going to sleep not falling below thinking rising above thinking so there's often they have the three choices really the you can get lost in thinking as usual if you look at people who are absorbed in their thought processes then the most apt adequate word is absent which of course is the opposite of present so you can easily see that you unfortunately you can't see it in yourself because then you would be present if you if you saw your own absence you would suddenly be present so you cannot see your own absence you can only see somebody else's absence but that's a that's a good enough lesson too because then you can see wow that happens to me too sometimes you can say but it's such a remarkable contrast between the state of presence in the state of absence and occasionally you get in some people or in yourself drifting in and out from into absence and then into presence so you get a couple of minutes you've gone you're gone and then suddenly you're here again and then you once when you at the transitional point it's very noticeable the change in consciousness the qualitative change or vibrational change whatever you want to call it that's a and then you have also you can go into you can fall below thinking so and sometimes the it happens to some people who are not yet firmly anchored in presence they go from presence suddenly they go they dive through the thinking layer directly into a sleep-like state so you can have a person being present one moment and the next moment hmm as i've observed in buddhist monasteries some of the monks especially the early morning meditation first they are there and then suddenly they come but another thing that happens as the you undergo the shift the process it's a process it's a shift one thing important change that takes place is is your

investment in thinking is no longer total even while thinking still happens gradually you're not totally in it thinking may still happen you may still be absent but thinking it doesn't have the seriousness anymore that it had before habitual thinking uh one way of putting it is there's a little bit of distance between you and thought this and above all thinking no longer has the power to make you unhappy which is the usual thing because whenever you're unhappy it's because you're thinking about something uh without a story in your mind you cannot be unhappy not unhappy you can have a heaviness in your energy field but that's not unhappiness and you can allow that to be there but to be unhappy an unhappy human being needs a story to justify his or her unhappiness and of course the story is the movement of thought and it becomes so overwhelming that you believe in every thought that arises it tells you your story why you're unhappy and so you're unhappy so it's never the situation that makes you unhappy it's your thinking that makes you unhappy that's interesting thing to observe in yourself acceptance of the present moment as it is and there can be no unhappiness just accept this moment as it is as society is fine and if you're unhappy you can accept that also you can say no i can't i can't accept the present i'm unhappy i can't be present now you can accept this moment acceptance of this moment as it is is a doorway into presence also acceptance of this moment as it is and at this moment if you're unhappy say okay i'm unhappy that's what is and then observe what happens to the unhappiness when you accept it completely

[Speaker 16] (5:12:33 - 5:12:36)

it can't survive with acceptance

[Speaker 17] (5:12:36 - 5:12:36)

yes

[Speaker 1] (5:13:02 - 5:20:43)

marina asks from north carolina in my efforts to be in the now i find i'm able to reach a state of peace and connectedness i think that i wouldn't call it effort but i know what you mean it feels complete and fulfilling and yet there's a voice in my mind saying that to be truly connected i should find a way to be in service to others can you help me understand the role that being in service to others plays in the evolutionary impulse of the universe thank you for bringing a ray of hope to humanity it is an interesting synchronicity to me that the day of your program launch is also my birthday happy birthday the evolutionary impulse of the universe the arising of presence you cannot not be of service to others as presence arises one way or another the way in which you are of service to others will vary from person to person you will not may not immediately know what your way is again the mind sometimes wants to know too soon okay what am i doing what i'm going to do with it now i'm present be present and gradually the realization of how you are to serve others whether it's through direct spiritual teaching or

whether it's through some activity into which the energy frequency of presence flows you don't know you need to it may come to you it might take a while it took years for this teaching to come out of the state of presence so many years it may take a while or it may happen very quickly there is an acceleration happening on the planet now of the arising of presence so it's probably happening more quickly to you than to me the how to be of service to other whether it's through direct spiritual teaching or some activity they will come to you either through an external circumstance that will tell you what it is that you need to do it can come from the outside as a synchronistic event and this you very many people are telling me that they're finding that things that are just right as they live more and more in presence come into their lives the right offer the right you're meeting the right person and suddenly what it is that you need to do arises from the outside it comes or you wake up one morning and with the realization of this is what i need to do and then i would wait and see just to make sure that it comes from a deep enough place and if it's still there the next day and a week later and there's a deep sense of peace with it and power then it comes from a deep place and then it's good to act on it this is how i got taken away from living in england i loved england but one morning i knew i have to remove myself without knowing why and it was so strong that i removed myself i knew i had to go to the west coast of north america not knowing why and it took a while before i got rid of everything removed myself landed on the west coast what now don't know and so i sat there for a few weeks in presence and the mind yes came in occasionally and said this is you this is why did you come here and the mind even got a started to look at uh ads for fly flying back to england fares and then at some point the impulse came to buy a notepad carried the notepad not home i didn't have a home somebody had put me up and there in his kitchen the pen came and a very strong impulse came to write and i wrote what is enlightenment somebody had once asked me that but that i hadn't i remembered more or less what i said but that was a new and stream that came and i'd written one page and i knew this is a book it's coming and so there was simply something i couldn't have predicted obedience to what came out of the present moment and the trust to go just into the with a limited amount of money into no complete unknown but don't do it on an impulse that is a restless kind of impulse or uh that comes out of any kind of negative emotion and see if it's it's it's still with you after a while then it's right it's peaceful and it's powerful it seemed the book could only be written on the west coast of north america because of the energy field there i realized that later when i went back to england the writing stopped i could only do editing and so all kinds of things people will be called upon to serve in all kinds of capacities according to your abilities it may be that you produce something artistic or music that is inspiring to many people whatever it is we don't know it may be that you've set up a business and everybody who comes there is greeted as an for who they are so you recognize everybody as spirit as consciousness and not and everybody who comes away from your business feels lighter and more themselves many things can be used as excuses for spiritual transmission and spiritual teaching and if you already have some business or some activity it is quite possible that this could be continued to be used then as a vehicle

for transmission of spiritual energy and then it will become empowered beautiful thing there's no predicting how this will change your life except that it will change your life and even if some people may not remove themselves they may stay where they are and yet it will change might not change what you do but it will fundamentally change how you do what you do that's always the most important thing is not what you do it's how you do it what is the consciousness that flows into it is it the egoic consciousness or is

[Speaker 5] (5:20:43 - 5:23:28)

it the unconditioned consciousness thank you for the opportunity the last conversation that i had with my dying son 14 year old with cancer 13 years ago after praying on that night he asked me mom how can i become more aware of the presence of god that was his last question so i remained silent and then i answer there's nothing that we can do only to ask and it will be given to you and he didn't say a word he just moved his hand and kind of grasp what was in the atmosphere and he just grasped it smile and gave me a hug so i felt i needed to share this to you and with the audience tonight and my question eckhart is what's the relationship between the ego and consciousness stillness while we are sleeping especially at night long sleep and our mind is active and we are dreaming and we feel that is a reality but sometimes we are aware it's not a reality but i want to continue in that reality i feel magnetized so what is that interaction that is happening there thank you there are two dimensions to sleep

[Speaker 1] (5:23:28 - 5:30:09)

one is when you're asleep and you're dreaming and the other one is normal life there's also identification with all the things that the mind produces and there's a connection of course between the two the focal point of what we do of awakening is to awaken in the dream that is called ordinary life and the presence that comes into your life through that which is a disidentification from the mind patterns the mental emotional conditionings the ego which is identification complete identification with the mind which is ego that may also have an effect eventually on what happens in your dreams it may transform the nature of your dreams your dreams may become more benign or more pleasant and you may find from time to time or more often within the dream you suddenly become aware that you are dreaming it can be quite nice but the most important thing of course is that you become aware in ordinary life that you are dreaming when you are dreaming when you're totally identified with the mind to become aware then and then that awareness may come into the dream also and suddenly they oh i can do anything it's only a dream usually soon after you wake up the ego gradually diminishes as you stop identifying so much with the mind and that is one of the reasons why the nature of your dreams becomes more benign because the ego does lives in a violent reality it is there's enemies and there's fighting and defensiveness and aggression and and that reflect is reflected in the dreams many dreams arise they're usually often there are emotions associated with dreams we tend to think that what we feel when we dream is emotions

that we have when we dream is caused by the they are caused by the dream that's but they're not it's usually the other way around that the dream is caused by pre-existing emotions in you the mind is trying to explain the emotions that you feel and it creates images as explanations for the emotions that you feel this is the genesis of many dreams um when you look at it afterwards it looks as if it were the other way around i felt fear because i saw this dreadful monster running after me in the dream i was real no that the monster there was an emotion of intense fear in you the mind didn't know what to do with it and then it created an image to correspond to the emotion and that image became the dream it translated the emotion into an image and it it became so you saw it there and then you confuse of course cause and effect the dream is the cause of the underlying emotion the underlying emotion is there because of the egoic consciousness that creates an unpleasant reality and creates many negative emotions that are completely unnecessary but it's created by the ego with its paranoid delusional systems and many other dysfunctions so that is interesting because it can also be applied to everyday life i saw for example dysfunctions in human consciousness i observed a person uh who suffers from paranoia and paranoia means you see enemies or you feel persecuted by people or groups of people or followed you misinterpret reality and when i looked closely at this i saw that there was intense fear in that person and the fear was so much the fear could not be explained by the reality around this person because the reality around this person was fine the mind had to explain the fear so the egoic mind came up with a delusional system and says i am fearful because of this person who is following me it wasn't he was just walking and i'm fearful because these people are watching me while i'm here they're here they belong to this this conspiracy of government conspiracy they have a whole department controlling wanting to control me and that's why i feel this fear so again it's the other way around and then eventually that person ended up with at least a hundred people in full-time employment in their view just to to follow me and to control me they're all around me the government must be spending a lot of money on one person but that is because the fear came there the mind attempted to explain the fear and came up with that delusional system so that's the the important thing is presence in ordinary the ordinary the dream of ordinary life that bring presence into that more and more and that will change also the nature of the the dreams that you dream when you're asleep at night we have two dream worlds here but the for your focal point must be the dream world of

[Speaker 9] (5:30:09 - 5:31:02)

ordinary existence i've always had a hard time expressing anger um my instinct is to kind of suppress it which doesn't feel healthy but when i feel that strong emotion come out lashing out doesn't feel healthy either and i'm wondering if there's like a happy medium between the two or what would being present with anger actually look like

[Speaker 1] (5:31:02 - 5:32:06)

yeah maybe you can observe i assume you're talking about yourself rather than a friend of mine has a problem with anger and she asked me to ask you this question uh interesting thing to observe is when it happens whether it involves certain thoughts or thought processes that trigger it um so that requires some awareness because these things can flash very quickly to what extent is the anger caused by the situation or is the anger caused by your thoughts about the situation

[Speaker 9] (5:32:07 - 5:32:15)

um it seems to happen pretty quickly i before i even put thoughts to it i feel the anger come up

[Speaker 1] (5:32:15 - 5:32:18)

um could you give a recent example

[Speaker 9] (5:32:20 - 5:32:55)

well i have um three small children and um so daily i'm suppressing my my anger i don't want to yell at them all day um so i'm i feel like with their fight you know just little fightings and things like that i'm daily seeming to be pushing that anger down and then if my husband comes home an hour late as soon as i see him then all of this anger suddenly comes up

[Speaker 1] (5:32:55 - 5:38:02)

but again yelling doesn't feel the right thing to do yeah so this suppressing it like that is not a good thing to do because although you're not shouting at them in other ways they pick up on the energy of anger which is quite strong when it happens and it affects things people around you so they do something and that they shouldn't be doing and you get angry but of course they are children so they are supposed to do what they shouldn't be doing so they're doing exactly the right thing otherwise they wouldn't be children or they would be uh have no volition volition of their own children are supposed to cause trouble i mean if you do the puppies do the same if you if you get a puppy you're asking for trouble now with a puppy maybe you wouldn't get angry although it could happen too because they can be quite tiresome and very similar behavior to children and even when dogs reach adolescence again they're very similar to trying things out how powerful they are and with a but with a puppy perhaps it's easier not to be angry because realize that's how the puppy is supposed to be but maybe you think the child is already should know better but they don't and so i believe it does originate from perhaps a thought that is unvoiced that underlies some thoughts are not don't become voiced thoughts they are assumptions that are their semi-conscious assumptions in your mind that children should behave differently so this can be a good practice i'm not saying it's not a challenge not just the question of what to do with your

anger that's one question and a more important question is how not to be angry at least not as a habitual thing don't demand absolute perfection of yourself so occasionally you may still experience anger so the important thing is to be there as a witness of the energy that we call anger you so that the anger doesn't take you over so you can feel the anger you can practice for example by reliving a recent situation briefly in your mind usually i don't recommend that you go back into the past in your mind but sometimes it's helpful let's say something happened this morning or yesterday with your children that made you angry if you could briefly this almost sounds like therapy but you could briefly go in and briefly see the situation and you'll get a little bit of a remnant of the anger perhaps and with that you can work and see witness it witnesses be be the awareness as the anger arises and feel it in the body and that's the that is your your practice so that next time it happens maybe it's a little bit easier to be there as the awareness as the anger comes up and then it can be released by breathing it out for example or for a moment of spaciousness looking at the sky or whatever and then see if you can deal with the situation consciously without the anger the there may be a pain body in you still and so that gets triggered periodically that pain body would mean more prolonged outbursts of anger do you experience how long do you stay angry and that's maybe an important question with your husband a little

[Speaker 9] (5:38:02 - 5:38:32)

longer than with the children yeah 15 minutes half hour where i'm feeling that i'm not yelling at that time i'm just sort of and when you're angry you yell at him um not in front of the kids i don't want to yell at him in front of the kids so i usually and the kids are always usually around so i'm just kind of walking around irritated which doesn't feel good no do you tell him i mean

[Speaker 1] (5:38:32 - 5:52:26)

not that you need to tell him i'm sure he knows but uh but if you say it that implies that there is an awareness there that you are not the anger but you know that you're angry there's anger in me if he's conscious enough he can allow you to to to voice it when it's there there's i feel that already does a lot to release it the simple admission that there's anger in me not so much i am angry that it means you kind of you are it but there isn't this energy there's anger in me now because of this the children did that and then you came if he is conscious enough and allows you to say it by simply saying by admitting that there's anger right now the need to externalize it is less you're not holding it in you're allowing it to be so if he helps you to allow it to be you can talk to him about it can you help me i want to work with this not to push it away or to suppress it but if i allow it to be and that's a transitional stage that hopefully you go beyond the transitional stage so that anger arises much less but the transitional stage is allowing it to be as it arises and if you if he can help you with that then he can allow you to be angry when you're angry and that helps you to allow yourself to be angry and by allowing it you

become the space for it that's what is implied when you use the term allowing you become the space for the anger and the added benefit of course is when you are the space for the anger it is much less likely to take over your mind and and prolong it by thinking angry thoughts which fuel the anger so allow yourself to be angry so when it something happens with the children you're angry okay that's my practice it's good another opportunity for allowing myself to be angry and you'll notice very quickly it evaporates uh so you can even welcome anger anger really cannot survive when you welcome it well it can for a while but but not for too long and by the way this is the case with other conditions too any form of unhappiness because anger one could say unhappiness is a generic term any form of anger is a form of any anger is a form of unhappiness and unhappiness can take on many forms and so to allow yourself to be unhappy it's okay i'm unhappy there's unhappiness here okay that's all right then the unhappiness goes what that's not supposed to be like that because i can't survive in that in that environment of of saying yes the unhappiness can't survive in that that liquid or whatever you call the the acceptance environment it can't thrive there unhappiness needs further friction further oh i shouldn't be unhappy but i am unhappy it likes that because then it can strengthen itself but the gentle acceptance part of whatever arises in this moment is as it is remember marcus aurelius this is the one a few of the very few quotes i actually remember by heart love only that which comes to you woven in the pattern of your destiny for what could more aptly fit your needs so this moment whatever arises externally or internally is what is and the change in consciousness happens when you become welcoming to what is and if it's anger there's the anger be this can i be the space for this i recommend that i've said it a few times in other places can i be the space for this now this means whatever arises externally or internally at this moment whatever form this moment takes can i be the space for this use it as a mantra as a pointer as a question external or internal it's the form that this moment takes now don't fight the form that this moment takes because you would be going against the universe itself because the universe has brought about this anger in you because you are the universe you're a vital part of it it has produced it for whatever reason you don't need to inquire because you might have to travel back a long time to the to the beginning of the anger six million years ago uh so the most powerful the transcendence is achieved through allowing so so far you've been you thought i mustn't i must get rid of but now you practice just be the space for it feel the let the energy be there and be the space hold it be the space for wow maybe you do something spontaneously i'm not telling you what to do i'm just doing it now because i'm imagining i'm angry whatever comes to you oh and then you deal with it more consciously and say no put that down you might have to take it away and then the what about the other angry the children do they get angry oh yeah yeah of course they would absorb also your anger even if you don't externalize it and after years it would become part of their pain body but they may also come in of course with inherited patterns so that's fine so don't let the if there is a tantrum pain body in the child don't let it well i'm not saying don't be be watchful because what the pain body wants because the pain body in a child is as clever as the

pain body in an adult the pain body in a child already has an enormous amount of cunning and cleverness in it and it wants to manipulate you the pain body it wants to manipulate you into feeding it so when the child has been taken over by the pain body the pain body will do what it can and it's clever to get anger from you and by getting anger from you it it feeds on the energy so it requires great presence not to feed the child's pain body just first of course you need to know that it's a pain body in the child it's not it's not who the child is it's it's part of the human condition at the present time that this happens in human beings so it's not personal and by recognizing it as the pain body you've already enabled yourself to not confuse it with who he or she is then you're free to be there as a space for it it's easier i'm not saying it's it's easy but it is easier to be the space for the child's especially a small child a child's pain body than to be the space for an adult's pain body although the pain body can be as strong in a child somehow through the form of the child it manifests in not quite as overwhelmingly as in the adult form and so if you can be the space for the pain body your the pain body will be not be able to use your reaction it doesn't arise then you can catch it when the child starts shouting or screaming or something in order to well sometimes the child wants to the pattern in the child may want to manipulate you into doing what it wants that's the early forms of ego so by throwing a tantrum the worst thing of course as you can do is to after saying no four times and then the child starts screaming and then finally you you give the child what it wanted originally that's dreadful thing to do because what that is teaching to the child is if i'm just unhappy enough i'll get what i want i just need to show that i'm really unhappy then finally i'll get what i want and that's it and there are many adults walking around on this planet to whom that happened as a child and who believe unconsciously if i'm really unhappy i'll finally get what i want and of course that may work with an unconscious parent but as soon as you become an adult it doesn't work anymore but there are adults who spend their whole adult life not realizing that it's not working so they throw tantrums either externally or internally like the woman on the card and it's the universe isn't helping them nobody in fact everybody's running away so don't teach the child that when just show me that you're really unhappy then i'll give it to you so you need there needs to be that presence recognize the pain body and gently just be the space for it and in other places i've spoken more about it that you can when the child is conscious at times when the child is not in the grip of the pain body talk to the child and ask explain a little bit about that what came into you when this happened yesterday what was it how did it feel like what what what was that does it have a name or a color or what does it look like and don't say pain body that's too abstract and then the awareness can grow in the child by by by calling attention to it that and not seeing that it is something in the child that happens occasionally and then you can talk about yours to the child you see it happens to me too to mommy it happens too suddenly this it comes in and this red dragon takes you over he's in your body breathing fire you can act it out it might be helpful i mean i act out things sometimes because it's helpful there's the pain body and so if you do that with a child when the child is is normally conscious it's humorous so it's not don't make it a serious thing it's a light-hearted thing

that's not to be taken too seriously not you there's a bad thing in you no you act it out and next time the tantrum happens you go and what that will do i've never said that before but what that will do is it'll it'll awaken the the awareness that because when you were explaining it there was more awareness in the child when you go through the same motion when it happens and the child is unconscious it awakens some awareness of oh and it brings about a separation in the child of consciousness and the pattern that is there so it might not stop it don't expect immediately by going it'll it'll collapse but it there'll be some awareness in the background and that can grow and next time you have an attack of anger look in the mirror and go that was because anger wants to be taken seriously it cannot survive non-seriousness it needs light-heartedness anger and light-heartedness or making fun of anger anger can't survive so

[Speaker 17] (5:52:27 - 5:52:29)

it is

[Speaker 1] (5:52:30 - 5:52:32)

it's a lovely practice

[Speaker 9] (5:52:33 - 5:52:38)

thank you it's helpful thank you

[Speaker 1] (5:53:00 - 6:04:53)

if you are for example oh the the the headline here is no problems in the present moment if you are for example diagnosed with a cancer and you're suffering from it you can accept it and not add resistance to the suffering but still the suffering is in the present moment can't we call that a problem in the present moment i mean if we don't call it a problem how can we be satisfied of the present moment when it is painful thank you for your work and for being who you are well i've come into contact with several people who have suffered from cancer and spoken to them and many of them have been able to step out of the normal reactive pattern that would arise that we could call normal you suffer and of course you resist the great opportunity when something like that happens is a critical situation of that kind can either take you into deep fear and unhappiness or it can push you into presence and the awakened state and sometimes both things happen to a person sometimes at first they move into deep fear and unhappiness and suddenly sometimes with the help of a spiritual teacher or teaching there's a shift that happens and they come to a state of complete acceptance or surrender not to surrender to the idea of illness not surrender to the idea i have cancer and i need to surrender to this just surrender to whatever the condition of this moment is all you ever need to surrender to is not some idea in your mind you don't surrender to an illness yet the illness is an idea in your mind the condition of this moment is what is

weakness disability whatever it may be pain surrender is always surrender to now the problem part of any condition whether it's cancer or aids or any illness or any other condition that is usually considered critical the problem is still not a problem unless the mind makes it into a problem that sounds a little strange but that's how it is the case i remember reading a story about byron katie visiting a woman in cancer ward who was at far gone very poor cancer that had progressed and byron katie was saying to her it's not a problem and the woman who was there in bed got a little bit angry and she said it's not a problem i'll show you what the problem is and she lifted her sheet and showed her her one of her legs was huge it's small and two or three times the size and and of course then only somebody like byron katie could actually successfully say that she said oh so and so you think um i've forgotten now that you think the leg shouldn't be two or three times the size is that the problem that you think your leg should be should not be twice the size of your left leg is that the problem and it was said in such a way with such presence that finally the was mind activity then the mind activity said this should not be happening and all suffering really arose from that mind activity that said this should not should not be happening beyond the mind activity there's only ever the conditions of this moment and that is an amazing realization and that is when the illness can push you force you into the state of presence and i've seen the light shine through people who have had cancer at some point suddenly they were forced into presence the ego got eroded and there was light shining through wonderful thing so the consciousness was actually flowering the mind stopped saying this should not be happening there was surrender just to the present moment and of course when you have a critical illness where the doctors tell you you don't have much future anymore then the thing that the ego always looks to is removed which is can be very painful the dreadful dreadful thing to the ego is no more future my god what imagine no more future is taken away from you what are you left with well you're still left with your past so you can always take refuge there but with the help of a spiritual teaching can be pointed out to you that center your life in the present moment just this and that's where the light begins to shine through and so you become you walk around on this knife edge of now because if you leave the knife edge of now you suffer you can also practice that when you have psychological suffering walk walk on the on the knife edge it's just a knife edge of now the razor's edge it's actually title of a novel by somerset maugham that's quite a nice novel they were also spiritual to some extent one of the characters there is ramana maharshi the razor's edge of now and people who have who are in intense suffering have enormous motivation to walk on this razor's edge of now so that is where suffering can become extremely beneficial and helpful in your spiritual awakening if allow the suffering to force you into that place or dimension where there is no suffering and that's the absolute now and then you live like the rose that emerson observed outside his window absolutely in the now and then there's a flowering of consciousness through this form the the person becomes eroded without past and future the personal self becomes eroded and only the greater self or the non-self whatever you want to call it emerges beautiful so i've seen it with some aids patients i've seen it with people suffering from

cancer it is always a possibility it's a wonderful thing where the that which will conventionally be called dreadful becomes grace and so that's then if that's if life gives it to you that's fine that's what you accept that it is part of your past or if you choose presence perhaps life won't give it to you if you voluntarily choose presence maybe life won't say force you into presence i'm not promising that i'm just putting it forward as a possibility or maybe you choose presence and life wants you to be more intensely present and then still gives you something like that but it's a beauty of of living of just living in in this on this razor's edge of now it's just and the power that's there you don't need more much more time for your life your life is totally fulfilled in that moment already you don't you don't because usually you think you need time to be more fully myself that's the egoic delusion i need time i need to do this and that i haven't done that yet no you're already fully yourself there in the the depths and the intensity of now who you are emerges fully so whatever happens to you is grace it's great that's the i recently read a story i don't know if i can remember it correctly of uh there was a a king and the advisor of the king or minister and the king had an accident he hurt himself and the advisor of the king threw up his arms and said god is great god is great and the king had just just had quite an injury and the advisor god is great the king got so angry he said put him in in jail he's happy because i'm injured not going to have that and so he paid the king said to him i'm going to put you in jail and he again said god is great god is great so he ended up in jail then the king went out two weeks later the king went out on a hunt and he got lost and he got captured by some wild tribe and they were going to put him in a pot and cook him and at the last minute that the head of the tribe saw that the king was not a perfect human being because he had this injury so they let him go and so the king arrived back home and realized and then he he called the the advisor from his his present and said i can understand now why you threw up your arms and said god is great god is great but why did you throw up your arms and god is great when i put you in prison i can see now why you did it when i injured myself because ultimately i survived because of that but why did you do it when i saw you in prison and he said well if you hadn't thrown it in prison i would have been hunting with you and they would have taken me isn't that an amazing state of consciousness whatever happens to you say god is great

[Speaker 6] (6:07:10 - 6:08:14)

um originally i had a a question under the heading of having opinions and i'll read my question because it's a little lengthy it was if presence means allowing what is without resistance then is it possible for the people in ettv forum to have many different viewpoints and disagreements on a subject and still remain egoless okay it seems we've had i don't know if you ever check in on the forum rounding yeah that's wise um but uh it's kind of a microcosm of the macrocosm yes it basically is it's uh you see the human mind on the screen and it is a great honestly a great teaching yes yes um but it's gotten a little crazy lately yes well that's what the human mind is exactly

[Speaker 1] (6:08:15 - 6:09:34)

and uh so so even people who are drawn to the teaching of course that does the fact that you are drawn to this teaching on the one hand it means there's something in you that recognizes something there there's a truth there but it does not mean that you you are fully fully conscious human being so that all the patterns that still operate in normal human unconsciousness may still be operating in you although there is some opening there so you feel drawn to the teaching and yet of course all that stuff is still there and it's wonderful if you can see it on the screen because it's like a mirror there's nothing personal in it when you look at all these comments whatever people have it's oh i'm looking at the human mind there it is oh oh and so the your question just gave me the idea just now to maybe write something about it and put it on there so that people can be more vigilant i'm not going to say don't write obnoxious things it means continue to write whatever you want to write but know what you're doing

[Speaker 6] (6:09:36 - 6:09:43)

would you be able to talk a little bit about opinion versus judgment yes that kind of thing yes

[Speaker 1] (6:09:44 - 6:14:05)

opinion versus judgment that's a very good point oh there's nothing wrong with opinion there's nothing wrong with judgment except of course that judgment makes you suffer ultimately it's painful it's not usually recognized as such a judgment is an opinion that you completely identify with as yourself usually it's about a situation it's about another human being it's about a group of human beings whatever it may be so it's an opinion but you identify it with it so completely by the way an opinion of course is a thought or a group little group of a bundle of thoughts because you identify so closely with that thought or bundle of thoughts which we call opinion that it's taken to be as the absolute truth um and there's a sense of self in it a sense of identity because it's my it's your opinion that's what identification means there's a sense of self in that thought now whenever has invested a thought with a sense of self anybody who has a different thought or questions that thought let alone attack that thought and say this is completely wrong anybody who even questions it is immediately regarded as a almost one could say a mortal enemy because if you question a thought that i had invested with a sense of self you are questioning my very existence that's the illusion but that's the mechanism behind the illusion i'm completely unconscious those people are not going to say to you you are questioning my very existence they don't know that but they feel that so when they feel that then all that stuff arises immediately you attack the other another one thoughts that others condemn others for it's very easy to find reasons to condemn others very easy and again those thoughts put the others in a position of inferiority because if i can condemn another righteous judgment perhaps is the correct expression

how dare they say how dare you say that that's that's in the moment you say or think that the ego goes now let me tell you and so when they're on their computer keyboard that flows into what they write you can't see them but you read it and it's a lack of awareness of thought patterns and what role thought plays in your life it's being wedded to thought and deriving your identity from that why do they do that because they can't feel the alive the deeper aliveness that they are it's a pseudo satisfaction so all you can do is see it and not react but perhaps point out if you are using the forum of the computer screen whatever it's called you can perhaps point out uh well not make anybody wrong because it doesn't work but point out right as much as possible without your own ego involvement simply by stating your opinion not so you can state opinion yes nothing wrong with that without having an opinion

[Speaker 6] (6:14:06 - 6:14:14)

of your own you know like your relative fact yes and that can be egoless yes yes you can have

[Speaker 1] (6:14:14 - 6:15:38)

opinions about politics without ego it's rare but possible you can have discussions where you put forward your opinion without identification with it and there are some good things that have developed out of psychotherapy well it's almost a little bit cliche now but it is basically good for example the expression i hear you or i hear what you're saying this can be it can be just a cliche and behind it there's a there's a anger and judgment but if it's a true statement it's a beautiful thing which means i'm open to hear what you're saying i it's not saying that i agree with you right i hear what you're saying however my opinion is or you put forward whatever is um so you inspired me to go there and have a look to see what people

[Speaker 6] (6:15:38 - 6:15:41)

good luck

[Speaker 1] (6:15:43 - 6:16:15)

but i do know that the on the through the internet um the human mind it just magnifies in many cases the insanity of the human mind nothing personal in that but it does magnify it you can you find all kinds of highly interesting things there that is true all kinds of information all kind and all kinds of madness and all masquerading as the truth

[Speaker 6] (6:16:18 - 6:16:47)

well it's interesting too that um because you can't see someone yes and you can't sense them um you can't hear the inflection in their voice yes you you don't know their backstory so it's sort of a phantom coming out of nothingness that you're you know it

doesn't give you a lot of um clues yes as to hang on to as to make an opinion or yes judgment yes

[Speaker 1] (6:16:48 - 6:17:19)

if you write things then it's good not to you don't even need to say that somebody is wrong just put forward what you feel is right don't say you are wrong just say what's right or don't don't say this is bad just say what's good right that that may be helpful yeah but i i will have a look and perhaps i'll write something too great how dare you

[Speaker 17] (6:17:25 - 6:17:27)

thank you

[Speaker 13] (6:17:48 - 6:18:44)

so um i've been studying acting for the last little while and um i i understand how presence is important in acting and any kind of creativity how that's connected um but many acting teachers uh talk about drawing on past memories of painful experiences to bring forth authentic emotional expression when it's needed in a scene during a performance um so in a way it's like they're calling on their pain body sort of to fulfill this creative need so my question is um what is your perspective on voluntarily revisiting memories of past pain for the purpose of seeking authenticity in the art of acting oh okay thanks

[Speaker 1] (6:18:44 - 6:23:34)

yeah well usually i don't recommend visiting the past but there are some practices that can temporarily be helpful one is now for the time being i'm from little i won't talk about acting i'm trying to look at the second part of my answer i didn't know that until i said it the you can some people have a very heavy pain body that takes them over the the plastic pain body as most of you know i call the accumulation of past pain that still lives in you in latent or manifested form some people's pain body is so heavy that they can absolutely stay they cannot stay aware when it's it becomes so suddenly it is impossible for them to to stay aware as it explodes into their lives especially anger which can some people come so suddenly that it takes them over and they lose presence immediately and they wake up whenever that wave of anger has subsided and say oh what was that it's gone well they were totally in the grip of it and for those people i would sometimes recommend to relive in their mind a past episode that something that made them angry and then experience the arising of the emotional field and because it's not the actual situation but a reliving of the situation it won't be quite as powerful as the actual situation but powerful enough for you to practice staying present as the awareness in the background while it while the energy arises and that can be a very helpful practice for those who otherwise cannot stay present so if you can do that by by going by reliving

a past episode of total loss of awareness they can then stay aware while that happens and then perhaps there may be enough awareness next time still a remnant of awareness even though it probably will still be happening in now too in the case of acting that would be a similar thing but you would be doing it for a different reason if you can have to see whether you can relinquish that energy when you've come to the end of the acting if it stays with you for a long period of time or you notice that you enter certain negative moods after you've done your acting which stay with you for hours or days then it's i would say it's not worth doing that then there may be another way of generating that emotion rather than visiting the past in you if you if it can be relinquished as soon as you don't need it anymore then it's it could work um it could even help you with the awareness practice if you voluntarily consciously evoke a past emotion which then of course is no longer a past emotion it becomes a present emotion whether or not there is another way of generating the emotion you need in acting i don't know you have to find i haven't done any acting you have to find out for yourself whether you can so completely believe perhaps in the situation that you're acting out which by the way is just like normal life um if you can so completely believe in the your particular the script that whatever it is you're acting out and you're so completely in it that that situation itself that of course is the script is making you angry because you're so in it then you don't perhaps you don't need to revisit the past i don't know i don't know whether i could even whether i could generate anger if i tried acting i don't know how i would do it so i may try it i'll let you know what happens let's see what what could i remember

[Speaker 13] (6:23:36 - 6:23:49)

there's also the reverse um where a teacher has an acting teacher i was listening to said that you could imagine a possibility of something happening that would be devastating to generate

[Speaker 1] (6:23:49 - 6:24:43)

that kind of an emotion yes which is so yes yes that's right and again you have to be careful to see whether that lingers in your energy field after the acting for a long period of time uh which is not good um if you can't get rid of if you if a negative if you if you're in the grip of a negative mood after being in the acting in some drama let's say and you stay you find yourself being in a negative mood for days afterwards or weeks then you'll you'll have to see how you can cleanse through meditation practice through awareness practice or some other means perhaps including physical some physical practice combining some physical activity with presence so that you can

[Speaker 13] (6:24:43 - 6:24:59)

cleanse yourself immediately afterwards yeah maybe using those strategies is okay but only a few your primary one is presence first yes yes yes thank you

[Speaker 14] (6:25:18 - 6:26:16)

hello thank you for being here my question is what's the difference between the exercises and sentences to repeat in a course of miracles and your teaching of stillness i also heard you say that there's a spiritual thought doesn't exist thought is is a form is a prayer then also a thought form can you explain a bit about this because when we came over here in a plane indian man was sitting behind us and at least one of one and a half hours he made his prayers loud always it went and then the second sentence and then the third and then he repeated and repeated and i thought that that doesn't make sense uh

[Speaker 1] (6:26:23 - 6:33:49)

well let's say causing miracles and uh the the the purpose of the cause in miracles is to bring you to a place where the words are not needed anymore it meets you where or not you personally but the human being it meets the human being where the human being is in the realm of thought the cause in miracles would say that otherwise there's no meeting at all it has to first of all meet the human being where it can be reached and that is in the realm of thought in the same way that a psychiatrist in order to reach a deluded patient there's no point in the psychiatrist telling the patient i am telling you you are not napoleon that will only strengthen the delusion of the patient that he is napoleon he is no he will never reach the patient but if the psychiatrist for a little while enters the mind of the patient says okay so you are napoleon suddenly there's a meeting once they have met because the psychiatrist have gone have entered the delusional system of the patient once they have met there's a possibility for him to take him out of the delusion if they never meet nothing can be done in the same way the cause in miracles is attempting to reach people where they are in the realm of thought and gradually take you out of thought but throughout the course thought is still used and but it will more and more in the later lessons it points to the stillness and towards the end the final lessons it says the use for words is almost over now towards the end of the course in miracles so it takes you it's designed to take you into presence or stillness so if you can enter presence or stillness right now or wherever you are if you already have presence and stillness a spacious awareness in the background of your life when you deal with people and situations you don't need the cause in miracles if you can enter stillness when you're not being disturbed but but as soon as you interact with people you lose presence awareness or stillness then the cause and miracles may still be useful because they have certain lessons that can be used as pointers for example one lesson i remember it says in a situation where you feel upset or angry or irritated it says you can say i could see peace instead of this i could see peace instead of this it's a pointer the words don't miraculously produce peace but the words are pointing to the possibility of approaching that situation in a different state of consciousness so really the words are pointing to a different state of consciousness the it's not it's not in the words it's that to which the words point so and as the buddhists tell us correctly the finger pointing to the

moon is not the moon only the dog might think that the finger pointing to the moon is the moon because if you tell a dog go there most dogs it will look at your finger so it's not it's not the the words are pointers and particularly useful cause miracles for human interaction it really uses relationships as spiritual practice and that's a good thing so many lessons can be applied to relationships and you need it or if if the cause is right for you it's not definitely not for everybody but it might be useful for some people who still find that they have a lot of conflict with other people and a lot of upset with other people so you can bring the lesson into relationships if you don't have that anymore of course you don't need the cause in miracles and even if you if you if you understood deeply or could practice deeply just lesson one of the course it has 365 lessons just do lesson one nothing that i see here means anything that's what the lesson tells you this table doesn't mean anything this flower doesn't mean anything this room doesn't mean anything what does all that mean it means you are giving up all your interpretations and judgments you're approaching you're cleaning the blackboard of your mind erasing all the scribbles on it or let's say or the let's call it a deleting all the noise on the tape no they have don't have tapes anymore they uh delete all the the digital signals whatever they in the in your mind nothing that i see here means anything takes you to a place of not knowing anymore and what's left when nothing means anything you're not thinking anymore if you deeply could do deeply lesson one don't need anything else so because it would stop your mind from its useless interpreting and judging and so on so in your own life if you feel if you have you already practiced cause in miracles lesson if you still find difficulties in relationships with other people so you can still use it then it can take you it can eliminate help you to become more conscious there in the end it takes you to the essence of this teaching which is awareness pure awareness or stillness and that's the end of and also by the way the course says this course is is a beginning not the end so it's it takes you to that place where you open yourself up to awareness which can then flower through you if it's for you it's definitely not for everybody

[Speaker 14] (6:33:50 - 6:33:57)

i use these sentences when i feel i'm getting angry now so i say some sentence and and push it

[Speaker 1] (6:33:57 - 6:34:47)

down yes but don't push it down don't push it down just you can say the sentence and then allow it to dissolve if that's what it wants because if you get upset or angry and try to hold it down it'll build up don't hold it down just allow it to dissolve different approach never attack an inner state never attack any emotion that arises because it creates resistance again allow it to be and then if it's not resisted it dissolves lovely practice now you ask something else about prayer the indian man behind you and in general prayers is this

[Speaker 14] (6:34:47 - 6:35:02)

talking to me or how do you how do you explain prayers that's a huge topic of course prayer the

[Speaker 1] (6:35:03 - 6:41:04)

in the way this this he uses prayer as a kind of repetition a kind of mantra perhaps uh the the good thing about it of course is that it stops your mind from doing other things like indulging in fear producing thoughts or negative producing thought negativity producing thoughts so it it stops your mind from that but ultimately that kind of thing for us for anybody has to be left behind when jesus said pray unceasingly or pray without ceasing uh that does not mean because it would be absurd that you that he's telling you to continuously pray pray without he's using prayer in a very different sense but it's possible that people who wrote down what he said misunderstood because they didn't realize the truth in themselves jesus teaches presence it teaches points continuously to the present moment the importance of the present moment and the importance of staying awake there are parables about going to sleep not going to sleep but staying awake jesus says the truth will make you free which implies that right the way you are you are not free because you are run by the conditioning of your mind so the all the basic teaching is there you just have to see it repetitive prayer if you need it that's what you will practice and a time will come when it's no longer right for you so any meditation method can be helpful let's talk about meditation you have a method some people count while they meditate from one to nine from nine to one from one to six from six to one they count their breath or they do this or that have a mantra that they repeat in their minds which keeps out other kinds of thinking now the purpose of a mantra is not to speak stuck with the mantra but to eventually let go of the mantra the mantra reduces all thinking to just one thought movement so you can focus on that and then it's meant to be dropped when you drop the one thought that was left first your mind was full of all kinds of thoughts then the guru comes and says i will give you mantra you repeat every day 500 times and if you do that it brings your mind to a one-pointedness some people then get attached to the mantra my mantra i could know then you are meant to at some point the guru will point out it's time for you to let go because what is left when all your thoughts have flown into one thought form and then that one thought form is dropped just awareness is left so it can be take you there if you don't get stuck on the way if you get stuck on the way then you're stuck until you suffer a bit more again so that's let's leave it at that um it's knowing when to let go of something that was that is helpful for a while like a ladder you climb up a ladder and then you don't need it anymore or the buddha has a famous example of a raft you used to cross the river the raft in the buddhist the buddha uses the parable of the raft he's talking about the teaching buddhist teaching and buddhist practice so you use the raft to cross the river when you have crossed the river you don't carry the raft around with you it's heavy that there's a point where you let go of the raft there's complete freedom then whether you still call

that buddhism or whether you still call yourself a buddhist is up to you but suddenly there's freedom that's something is helpful for a while until it's a hindrance any kind of practice and in the end there is just awareness presence consciousness and some gurus teach that directly they don't give you they hardly give you any technique and that's for certain people who are ready for that that's fine so it's what you feel drawn to is what is right for you and then know

[Speaker 12] (6:41:04 - 6:42:28)

when it's time to let go thank you namaste my name in this form is rena and my question is about euthanasia in pets and uh it in february my little dog was diagnosed with lymphoma and oh i'm sorry and there's nothing that you can really offer um it's a matter of making him happy until his time and uh i was pretty upset and panicked by it and my vet said you know when starts to be symptomatic bring him in we'll give him a shot he'll go to sleep and all that so when i was so upset i thought well um this is a good answer it's a good plan i you know i have an idea of what to do but then i thought about it and i thought you know um i have power over his life he's a little guy i bought and i have power over his life i can end his suffering but really am i ending my suffering i mean i don't want to see him suffer but on the other hand doesn't he have the right to really go through the dying the work of dying in the process of dying and i guess that's my question about feeling what is right action you know what is the right thing to do thank you

[Speaker 1] (6:42:34 - 6:49:02)

answers to questions like that are difficult to find when you start thinking about it because as you know your mind can assume different positions and you might have one voice voice in your head arguing one way one course of action and another voice in your head arguing another course of action and suddenly you are stuck what is what is the right what is the right thing to do in a situation like that and so the answer always has to come from within you but you have to go beyond the mind that is putting forward either the yes or the no arguing for or against some kind of position i never or very rarely probably never i don't know i can't remember give advice as to what actually a person should do because i believe when you get in touch with the unconditioned intelligence within you because in other words become still then the answer will come through you it may not come the very first time but it may come the next time and as you bring it take it into stillness i know that probably i would if our dog were suffering i would probably be inclined to if there were no way beyond the suffering and you can if i were sure that the animal is actually intense suffering i would probably feel the compassionate thing to do would be to end the suffering but that is and every individual's decision but not so much decision but has to come from a deeper place where it's not a decision it's a knowing and any individual case animals and pain is a strange thing they animals are very much surrendered to pain when we took our dog to the vet a couple of months ago the vet

discovered a broken tooth and said oh she must have had this broken tooth for quite a long time and probably had a toothache for several months never knew it the only thing we knew that she didn't wasn't interested in chewing bones anymore and so and the vet also said it's amazing how how animals can be with pain where humans would complain and all kinds of humans of course has a psychological level of suffering on top of the physical suffering there's an there's an entity that comments and is resists feel sorry for itself and all those things so humans are animals have capacity for surrendering to pain but also animals are surrendered in deaths also the same way that animals don't make life into a problem they don't make death into a problem either there's something in animals that knows it is connected with the the life itself and so they know in some non-conceptual way they they are rooted in being so they don't have that that fear of death that humans have so could take that into a meditation become still maybe with your animal there and then perhaps the what the animal needs will come to you from within or from the animal itself and then the the painful decision-making process then no longer determines what action you do so i was at the vet and when the tooth got extracted from maya of course with an anesthetic and the same afternoon the the receptionist said this is very sad for us there was a dog that had to be put down and i could hear it was being done in a room and there was a little girl crying and i never saw the dog or the girl but i cried a little too not i didn't even know the dog or the girl that cried but that's how it is the the end of form comes to all all beings including ourselves so becoming familiar with death is a good thing so that when death comes to someone close to you and even a dog some people who don't have animals to say oh how can you make such a fuss about an animal but one is there is a deep very deep connectedness with that being it's not not only that being through that being you sense the entirety of being and so that is not something you can lose that remains untouched by death so in a way don't believe that you lose that that would be very painful in a way the dog is only an opening for that as are you

[Speaker 16] (6:49:06 - 6:49:06)

thanks

[Speaker 8] (6:49:27 - 6:49:44)

i wanted to ask you if you could shed some light on the idea of raising kundalini since it's surrounded by such mystery sometimes reverence sometimes fear and perhaps you can help shed some light on where it fits in in our spiritual journey

[Speaker 2] (6:49:49 - 6:56:21)

so kundalini for those of you who may not know is the rising of energy into the spine up the spine which some eastern teachings will say that's part of the awakening path the process that we have to have this kundalini awakening coming up the energy coming up through the spine and i remember actually asking ekhart about this one time and he

says well never happened to me and yet you know we'll read these books and they'll say okay this has got to happen before my spiritual enlightenment is going to happen so it may happen and it may not happen so i wouldn't for me i wouldn't pay so much particular importance on what i read but what my experience is in this moment can i feel the energy in my body in this moment i mean that that whole kundalini awakening it's really what it's saying is that when we're unconscious our bodies are contracted there's no opening there are chi channels meridians are not open blocked energy our life force has become contracted and blocked within the body so as we're sitting there meditating or having this awakening happening and coming you know more and relaxed in our body and we can start to feel the energy then it's like our whole chi channels our whole body begins to open up the contractions in our back the back muscles begin to relax and the back spine begins to lengthen because now we're giving ourselves space and then we can feel this energy begin to wow i feel energy coming up my spine but you may not either not everybody is going to feel feel that so it's just being present i mean you can feel energy right now when you are present doesn't have to be in the back to be in your hands because really ultimately the energy that is flowing within you is not just only in the spine it's actually the whole body is bubbling with energy flowing but every thought form that we identify with you can say then so you believe in a thought form you can almost say that it almost like sort of contracts that energy you know keeps it from not moving so then the body because you're holding yourselves okay i believe in this and i believe in that and i want this and my desire is to be this way and so it's like then we move and we're like really stiff right we just know you're not one with life anymore you're one with the thought form so when we can just become one with life our body begins to relax the chi begins to flow and who cares if there's gundalini so i'm not sure if that's the answer you wanted to hear no the other alternative is you can go back and study the books be present the real experience is is your direct experience not what an experience of another so many people have wanted that you know awakening like what happened to eckhart you know where all the ego virtually dissolved right there overnight and they're so busy when holding on to that i want that to happen i want that to happen where they're forgetting the present moment and really that's all there is is this moment is your ego here in this moment or not okay it isn't and then the ego comes up and say but i want this forever tomorrow oh no what'll happen is it gonna be there or not we just this moment only ever exists it's just this moment right now so let's just go into stillness for a moment if you've come out let's go back in and just be still knowing that thoughts when they arise are just thoughts don't take them too seriously it's all that arises is form the moment that we arise out of sleep is form the eye comes into being comes into the form state keep some attention inward and that's the practice thank you

[Speaker 1] (6:57:06 - 7:09:19)

we'll start off with maybe one little question that i'll read from my list of questions and then we will go on to any spoken questions this is a very short question and hopefully

the answer also will be short who becomes enlightened so we could say the person does not become enlightened but the person becomes transparent one could say and then light comes through the light of consciousness comes through where the person was perhaps still is for a while it's not an attainment it's a disappearance of the density of the mental emotional layers that identification with which is the person so the person becomes trans transparent so to speak all this the structures for example it starts with the mind the mind movement is interspersed with spaces and that's how the light gets through the light of consciousness and so nobody becomes enlightened as such enlightenment if you even want to use that word enlightenment is a an awakening of consciousness was consciousness and asleep well in some way yes whenever there's identification with something consciousness is dreaming the dream of form and so on the one hand consciousness wants to continue the dream of form and on the other hand the dream of form means creating more forms this is one movement in the universe is to create more differentiation in the forms this is the universe is obviously creating form look at the life even on one planet even if you just look at the life forms in the sea millions of light different life forms so the universe actually loves that movement into form and then there's something else that the universe loves and that's the return to the source to know itself how do i know these things well just through knowing this with the outer movement the return movement us here this gathering anybody who is present with us here here is really part of the return movement to the source universe wants that as much as it wants to flow out into things and create so you have the two movements and it may not even be a question of either one or the other it is possible for us to embody within both movements so that we continue to create but not blindly anymore not egoically anymore not compulsively anymore which is there for example with the compulsive wanting more things wanting more that's a that's part of the the ego and that's part of the universe's need to more more things most but we can also we can be embody the return movement and then when the awakening happens the awakened consciousness can also create why would it do that not out of any need out of joy a joyful creation like an an artist is joyful in it not not an egoic artist but an artist who deeply enjoys the act of creativity so we can consciously create form but be aligned with the source so through the human form the source can create consciously rather than than dreaming the dream of form which is identification with forms conscious creation a beautiful thing so there may be some questions about that today we'll see i know that a very important we live in this at this time on this planet and perhaps everywhere it could be that everything that happens here is a reflection of whatever happens in the universe there's a definitely a strong pull towards the return movement of the awakening of consciousness it awakens out of identification with form through how do you know that well because it happens to you you otherwise you are consciousness identified with form the ego trapped in form the dream of form and then consciousness disidentifies from form wakes up and knows itself for the first time doesn't nothing needs to change for you to know you stay where you are and then you suddenly know reality as yourself and then you become a conscious co-creator the universe moves through the human form

and creates either a lot or little doesn't matter or nothing it doesn't need to create it's free not to create maybe you're a frequency holder who doesn't he's not interested in creating you can just be aligned with the source and yet there too something you're still here in this dimension something of the source will flow through you into this dimension don't attempt to understand all this intellectually because it cannot be understood i'm giving as much and perhaps too much already of what can be understood the entire thing is far too vast for the human mind to understand it doesn't need that it's not necessary you can be aligned i've said it before you can be aligned with the the source but you cannot understand the source and yet you can be one with it conscious oneness with the consciousness you cannot understand consciousness god amazing what they did in the 19th century there were some vast these philosophers they created huge system and every philosopher created his own system of thought to explain the entire universe intricate and then they presented these as books that here's the this entire universe explained and then they had followers uh and now kind of it's not fashionable anymore to attempt to explain the entire universe in some kind of system hegel did it fichter schelling schopenhauer to some extent or he had deep insights into something beyond but it's still a little limited because you normally can present as a mentally constructed system that explains the universe or god you can explain neither the manifested and let alone the unmanifested many humans are going through the enlightening process enlightening has two fortunately in the english language light has two meanings which is very nice as you go through the enlightening or awakening process you become lighter not physically but psychologically a lightness comes into your being not the heaviness of the ego the seriousness of the ego the who you become lighter but also the other meaning of light is the light shines through you you become porous to the light consciousness moves through you you can even i can sometimes i can when i go to a public place or anywhere no i'm occasionally i'm wrong but usually i can point out the people who in whom the process is happening and who are most likely to come up to me and talk to me and say oh we write your book i can look at they haven't seen me i've seen them and said out of these these are the most likely to i don't think that i just see it and then i put my sunglasses on

[Speaker 2] (7:09:55 - 7:20:56)

this exercise that we will do is called whole body breathing and it's intended to not only quiet the mind but to help you to become aware of the energy that you are an energy that permeates within the body and extends beyond the body connecting you to the universe you may wish to do this exercise sitting just right here at your computer or you may wish to stand whichever position you choose be totally present with what is arising and be conscious and aware of your entire body and the energy that flows come to sit at the edge of your chair so your sit bones are at the edge of the chair your feet are flat on the floor about hip width apart and your spine is upright and hold your hands in front of you palms facing each other but not touching and you may wish to close the eyes if

you're standing you're standing with your feet hip width apart and your knees are slightly bent imagine the crown of your head reaching towards the sky palms in front facing each other and close your eyes as you inhale your hands move apart and as you exhale through the mouth or through the nose your hands come closer together but not touching so inhale hands move apart and exhale bringing them closer together so inhale through the nose and exhale through the nose or through the mouth so our breathing is coordinated with the movement of your hands and imagine the chi between your hands not only imagine it but feel it see if you can feel the energy between the hands so your hands could be moving wide apart or just very little just be present with this energy what's between the hands be present with your breath coordinating breath and movement inhaling deeply and exhaling allowing your total body to relax relaxing the shoulders relaxing your jaw relaxing your hands your fingers you may even notice that it's not only your hands are moving but your arms are moving apart as you inhale and exhale come together now feel yourself breathing not only through the nose but with your entire body so when you inhale every cell of your body inhales and as you exhale all the stagnant energy in your body releases through every pore it's a whole body breathing your body breathes every cell becomes alive even the hairs on your body your entire body is breathing is alive is energy if you're standing make sure your knees are unlocked this simple exercise is rejuvenating for your entire body calming for your mind breathing in deeply you can feel the breath coming in through your toes and exhale relax if thoughts arise just return your attention to the breath return your attention to the chi between your hands we're not doing anything just breathing simple breathing with your entire body and a few more deep breaths and when you're ready the chi between your hands one more inhale and as you exhale bringing the chi between your hands to the dantian your belly scanning your body making sure that everything's relaxed your shoulders your face your arms your belly your legs and your feet and your toes notice how you feel in this moment perhaps you feel calmer relaxed energized and when you're ready you can slowly open your eyes

[Speaker 1] (7:21:00 - 7:25:59)

thank you namaste from vince in the power of now and in the new earth the way you describe the ego makes it sound like it has a personality of its own it seems to be a collection of habits desires etc that run counter to some deeper or more authentic dimension of reality what are the benefits and potential downsides to describing ego as a personalized entity rather than say as a more impersonal pattern the question then i'll just repeat or paraphrase it what what is the advantage or the downside of talking about the ego in terms of an entity as if it were a personalized an entity or talking about the ego as a simply a collection of impersonal patterns mental emotional patterns and the questioner mentions that i often talk about the ego as as if it were an entity in itself so what are the benefits and potential downsides to talking about it because these two are just two ways of looking at it if you look at it in one way it is like a person like a being

that has its it wants to survive so this conglomeration of patterns working together it wants to survive it has certain needs so it has certain characteristics of an entity and that's why the the the downside of looking at it as an entity is that it might scare you you may get scared you might get scared of your own ego and think there's some demon inside me that wants to take over my life so that's the downside then is it creates some kind of emotion around it and you feel threatened by it if you call it it's a collection of patterns then you don't have that but the downside of that is that you may underestimate the force behind it and the it's the persistence behind the patterns and the fact that they are the patterns have a certain organization to them a certain they kind of go together they reinforce each other so there the downside is that you underestimate the egos and you say well there's still some unconscious patterns in me or that's you probably won't even say that but anyway that's you have the two ways of looking neither one is the one right way another you can i can add a third way of looking at the ego which is to say it's an illusion that's the eastern approach approach in many cases to say if the ego is an illusion or you can even have a saying the ego doesn't exist it's just an illusion and again everything is a somewhat limited perspective and every perspective will has it's helpful in some ways may be helpful and in other ways has a as the questioner says a downside to it so not one perspective really can encapsulate the ego so you can really have there's no need to embrace just one perspective realize that the ego is it is a personalized entity it is and consisting of a conglomeration of mental emotional patterns and it is ultimately a dreamlike entity and in an illusory form it's it's all that together you could say and so that's then there's also no disagreement between one person saying there is no ego because it's an illusion and the other one says oh yes there is there's just two viewpoints perspectives ego is of course the unobserved mind plus its emotions

[Speaker 4] (7:26:13 - 7:26:30)

i agree um if the purpose of the universe is that form awakens and consciousness becomes aware of itself why is it such a rare phenomenon oh okay seems like we've been designed to not awaken

[Speaker 3] (7:26:30 - 7:26:34)

and we've been lost in that okay thank you

[Speaker 1] (7:26:43 - 7:34:11)

well as you say it seems like you've been designed not you personally but not to awaken but the opposite is actually true you've been designed to awaken in the same way that the seed that falls into the ground has been designed to become an oak tree and whatever the little onion bulb that you put into the ground now is designed to become a beautiful flower in the spring but not right now because in this realm where the universe where the consciousness that underlies the world of form that expresses itself through

countless temporary formations in this realm it evolves in time and it exists in another realm in the timeless in this realm however time applies the universe evolved from the state of oneness into multiplicity and even on this planet there's an evolution of consciousness forms become more complex as consciousness moves into different life forms and gradually there's a flowering of consciousness in the universe it you are part of that and it all happens just like the seed it happens in it's a process in time there's a paradox here we need to act by the way we need to be able to accept and live with paradoxes paradoxes because if it's not a paradox it's not the truth the mind seeks the truth this is how it is or this but it can't be both now some physicists are beginning to realize that even there in the realm of science is it a particle or is it a wave well it depends how you look at it so you have to live with paradox and the paradox also applies the moment we talk about finding the timeless dimension in yourself we awaken to that and we say I sometimes say when I give a talk we are here for the next two hours to find the timeless within ourselves so you can see the paradox and people say what do you mean you count why do you need two hours to find the timeless in yourself but you do not the moment of realization of course is timeless but the realization of the timeless as a permanent as always present in your life that takes time that's the awakening it takes time to awaken but you have been you're like an alarm clock you have been set to simplify it a little you've been designed to go off eventually all we know is we don't quite know at what time and when you go off you realize time was never real and you might even think well I didn't really need to go through all that time but that's how it is so here things evolve in time and every human has been is a seed for that or more than a seed already designed to awaken that's why we are here as to express that to be vehicles for that and it's happening now beginning to happen more in the past it's been the privilege of very few individuals here and there have always been some here and there and now many more are going through the awakening process and for most people it is a process process means you awaken and you go back so back in time and that's why it takes time you so you go back in and then you gain something ah great no problem peace aliveness presence deeper relations relating beyond form seeing the essence of life in all life forms and then something happens and the density comes back the dream of form comes back and you fall go back to sleep so it's a bit like somebody is asleep and dreaming even dogs do it I watch my dog and then and then you're overtaken by dream by the sleep sleep again all kinds of things I would be wise to know what happens in a dog's dream but it's probably similar to human dreams except it's consists of other concerns bones and other dogs so it's a gradual a gradual timeless and back in time so and that's rarely does it happen to an individual to be awakened all at once and then does not fall back into identification with form with thought and so on it's happened it happens occasionally but for most it's a process so let's enjoy the process and the more you ask why is it taking too long that's your idea you're focusing on time and even the belief well it needs to it's it's it needs to take long it doesn't need to take long it doesn't need to take time to realize who you are that is just now but to have it as a continuous knowing in the background of

[Speaker 4] (7:34:11 - 7:34:22)

your life may take a little time the gradual process that is also fine consciousness is fine

[Speaker 1] (7:34:22 - 7:44:22)

yes consciousness wants to experience itself as form the universe let's say once obviously to experience itself as form because that's what it's is happening it it it it produces forms it expresses itself through form as forms that's the outward movement of the universe and it's a dream it's dreaming that that that dream it loves that and then there's the awakening is in the in the middle of the dream there's a realization of the source where it all came from and comes from the homeward journey home to the unmanifested timeless one before the Big Bang the nothingness that no physicist can understand they don't even go there because he can't the moment you go there what was there before the Big Bang nothing nothing so the whole universe came out of nothing yes and of course the greatest physicist cannot understand that so every physicist's mind stops the moment they go to the Big Bang they can't go any further beyond that their mind must stop otherwise they go insane and that's because there you touch the unmanifested the timeless the eternal the emptiness and nothingness which is also the fullness which cannot be described with any word that is what underlies the universe and that's never gone away that is still the essence of every life form the emptiness these the formlessness that Buddhists talk about the emptiness at the heart of all things the form that really means the form it doesn't mean emptiness is a misleading term probably it is the formlessness these the spirit the spirit but that spirit makes it into something again that which absolutely cannot be named the moment you name it as the Tao Te Ching says the moment you name it you've lost it that's not it that can only be known when the mind stops and you realize that what left is the light of consciousness just that in which all this appears I am that so there is the outward journey of the universe into form the dream of form and then there's the awakening of suddenly who I am because I am the universe as you are I speak as there's only one I essentially I am the universe and then suddenly I know myself in my essence I go home to the origin my origin my the formless life that I am and then I can then the universe changes because the way in which I experienced the universe the moment I know myself as the formless then I'm home and at the same time there's still there's still the dream of form happening but the dream of form changes when you are no longer totally lost in it you can then enjoy the dream of form and even become very powerful as a co-creator of the creating process humans are going to learn already they're doing it now to create form simply by thinking certain forms into being but you cannot do that fully unless you're really you're rooted in the formless and then the ego is no longer operating and then the formless can use you what the the form of you to express itself through and so a time will come when humans can create any form external form simply through thought thought is creative rather than being having a destructive mind you can just use the power of that when you're connected to the formless consciousness it can use that

through you and so this of course this irony is there's very little that that humans would even want to create when you are so deeply connected you don't need much in the world of form so when you are able to create any form you like you're going to just occasionally use it but it's not that much that you need formless awakening to the timeless in you awakening to the formless in you that's happening now and it's accelerating on the planet I have no idea whether the whole of humanity is going to awaken or only part of humanity or certain percentage will awaken and then that will draw in the rest or humanity will split into different dimensions or species we don't need to know all that but we are part of a vast vast unfolding of cosmic proportions and that's the more we are open to that and know that the more quickly it happens in this world of time so the timeless erupts into the world of time it may eventually dissolve this entire dimension I don't want to speculate too much cause in miracles for example seems to point to the possibility that the universe eventually will be this dreamlike dimension will dissolve entirely we don't need to speculate about that because it's much more simple than that awakening disidentification from form being the light that you are what Jesus said I am the light of the world is can be a very powerful pointer that you can sometimes use of course it's only a thought but it's a thought that points to an underlying reality so it's a kind of mantra almost I am the light of the world so if you occasionally say it and after that there's nothing to think because if more thoughts come then you're not the light of the world you are something or somebody I am the light of the world the light in which this room appears the light in which every thought appears that arises so to know you are concepts need to disappear from your mind a concept that you apply to yourself this so you need to become comfortable with not knowing where you are conceptually I am the light of the world doesn't really say anything it's not it doesn't explain to you who you are it's a helpful pointer no more it's not an explanation as an explanation it's not

[Speaker 16] (7:44:22 - 7:44:48)

very useful but as a pointer it's very powerful my question is regarding meditation regarding what

[Speaker 7] (7:44:48 - 7:45:53)

meditation I get stuck at thinking about not thinking so I'll spend hours you know trying to meditate and it just doesn't ever seem to go away just the thought pattern you know it just keeps coming back it just is like I can't remember like what the dialogue is right now but it's always the same repetitive thing that just never goes away it's like maybe for a minute I'll be able to stop thinking but then it'll just it'll creep back in I'll just be like it's gonna be great when you're able to stop thinking when you try to stop thinking it's impossible it's like

[Speaker 2] (7:45:53 - 7:46:02)

saying don't look there they're their thoughts can you be okay with just the thoughts

passing

[Speaker 7] (7:46:02 - 7:46:22)

through like clouds passing through the sky yeah for a certain amount of time after several hours it starts to get it starts to get difficult to to you know when you're yes when you're sitting

[Speaker 2] (7:46:22 - 7:48:14)

there trying to meditate you're no longer meditating and you try to meditate meditation is not about trying it's about being being still even though thoughts are happening to become aware that thoughts are happening and when you are aware that thoughts are happening so you're not involved in the thoughts that are going by arising and coming and going and arising and coming and going once you can be aware of that you have you can say step out of thought step out of thinking and these thoughts still may happen but it's like you begin to then see your awareness sees the form that goes by whether it's in thought whether it's in sound whether it's in bodily sensations it's all form once there's awareness that these forms are there they're just there it's like consciousness awareness itself becomes aware of itself so it's like it turns in on itself and sees I am this awareness it's seeing the floating forms that go by so allow them to come don't fight them off the more that you fight them off it's you're in resistance mode resistance to what is and what is is that there's thoughts not a problem then the mind will come in to create a problem but it shouldn't be this way oh there another thought I shouldn't have this I want this to stop it's

[Speaker 7] (7:48:14 - 7:48:34)

another thought maybe okay I think I think that I don't know how to stop fighting it so except that

[Speaker 2] (7:48:34 - 7:48:51)

you fight it you'll stop fighting it the moment you accept even the fighting of it and then mine

[Speaker 7] (7:48:51 - 7:49:09)

will say but now what so could you rephrase that in a way that I could like stop if there is some

[Speaker 2] (7:49:09 - 7:53:35)

sort of resistance to the present moment so you're fighting the present moment you're resisting it except the resistance as well it's what is it's the unconditional love for what is happening in this moment that is awareness awareness is the unconditional love so if

there's resistance if there's fighting it if there's negativity even and you want that negativity to stop it's like I can't stop make it stop I can't make this the thought stop I can't make this feeling go away I wanted to go away even accept that that wanting for it to go away fully accept it resist nothing and demand nothing that's meditation even all the trying that we do accept the trying I just see it okay just trying you are the space in which all things manifest itself the mind telling you one thing and the mind again telling you another thing then the mind again telling you another thing so on and so on it just keeps coming and coming and coming and coming and coming and coming and we are this sort of consciousness that cuts through that form and we just go let it come it's coming anyways we're warriors on this spiritual path so it's like okay it's fine let it come I'm here can it touch me no can this emotion can this taught thought truly touch who I really am no because who I really am is this space in which this is arising this moment now even in meditation this moment of I want this thought to stop I gotta stop thinking I wanted to stop okay that's a thought you wanted to stop and then fill into that space feel it feel everything because it's there relax into it what's going on for you right now I don't know some kind

[Speaker 7] (7:53:35 - 7:53:56)

of judgment I guess mm-hmm and what's that judgment saying you can't pay attention to what to what's happening you you have no awareness so you have no presence and that's another thought

[Speaker 2] (7:53:56 - 8:03:46)

form identification with a thought form we all have these little cells and it's the egoic self whether it's somebody it's ego whether somebody says I'm great and it's ego whether somebody says to themselves I'm the worst person in this world or I can't do anything right or I can do everything right it's all ego our life situation circumstances we've developed formulated these ideas these opinions and others have put it on us and then we put it on ourselves and we formulate this structure that we call ourselves whether it's been from the circumstances your life situation as a structure of you know I'm no good you can do nothing you can't do anything right nobody will ever love me whatever that is we've accumulated and believed that this those thoughts are true what was said to us is true and we hold on to that as this is who I am so then we begin to go through our life with this filter so looking at life through all these different concepts and ideas and judgments that we have now taken on to be true and we see life through this and soon enough it gets so tightly woven all these different ideas and concepts that we can no longer see life itself but we can only see that which is right in front of us the most which is our platforms and we only see then thought forms we see people we see animals we see nature only through our thought forms we don't see life as it is we don't see reality we only see the thoughts and make that our reality so every thought form that you have about yourself that we all have about ourselves is not true that's the illusion that we

begin to awaken to that every single thought form that we hold in our minds is simply not true it's not the truth we made this world as it is now we've given it lots of names concepts we've given them you know these the world this land countries borders call it Canada we call it United States we call it China we call it India we believe that it actually exists but it doesn't it only exists as a thought form including time time was made by man it is now 10 o'clock here 12 o'clock there 1 o'clock over there and we think it's actually true but there is no time in reality there is no time only as a thought form we have all agreed to this thought form and this is the illusion we agree so much that we actually fall into the illusion that it's true that it is now almost five minutes to 12 is it really now is only now there's only this moment the eternal moment you are now sitting in this theater in Vancouver British Columbia really show me Vancouver British Columbia well it's here on this map really it is such joy we are joy itself when we see beyond the veil of our thoughts peace is there peace comes only beyond that veil of thought beyond the illusion the mind made illusion of all thoughts all opinions all judgments true perception does not happen through the mind the spiritual essence that we are does not happen through the mind our realization of who we really are does not and cannot happen through the mind so everything that we can point to it's not this it's not that it's not this it's not that it's not this it's not that and it'll come to you one day so suddenly thank you so a good practice to be when you're in meditation and these thoughts keep on coming coming it's not to keep your attention so much on the thoughts but even if you can keep your attention on your breath and the inner body or the sensations of you in your body whether it's some energy or tightness or pain or anything that you feel is better than keeping your attention on the thoughts that will keep on endlessly arising so long as we believe in thoughts to be real reality is not outside this moment now it's no wonder Jesus says be still and know that I am there's a beautiful poem that was recited one day at a gathering that I was at and I hope I get her name right I believe her name is Anne Frank a beautiful young poet and she suddenly came out with time moves I am still the body moves I am still the mind moves I am still she dies I am still he dies I am still I die I am still yes

[Speaker 8] (8:03:46 - 8:05:53)

still I still am namaste for the past several years I've been making a concerted effort to live a especially sort of you know conscious present spiritual path and doing yoga and meditation and retreats and that sort of thing and now when I hear people talk about you know spiritual stuff I I kind of cringe it's like I feel like there's this spiritual thing that's like separate you know separate from this you know this special dimension at first it was really great you know because I was meditating like you know ten hours in a weekend and I could tell everybody how cool it was and you know how special and and unique I felt you know it's practicing this special spiritual life and and now I just I listen to what you say and other people say I just want to hear about like how I'm no one and and I mean that sincerely in in being in this but just not having to even though you know I am

conscious all these words that just seem to get in the way a lot of the time I mean you know their concepts and everything but I just I just I hear the I feel the sweetness of not just really not having to be this special unique you know spiritual person on top of being a regular person it's like this you know double-decker sandwich that I got to carry around and I'm and it's and it's getting stale and I I don't know I don't think there's a question in

[Speaker 1] (8:05:53 - 8:16:24)

there but I know maybe you could speak speak to thank you yes okay thanks well you overdid it a and hence the reaction now because you have to get back to some normality after all that specialness over that was your spiritual practice where you thought of yourself as special and your practice as special you went quite far to an extreme and you're now experiencing the reaction to that extreme and that's good in other words you don't want to hear about anything spiritual anymore I've had it right so you overdid it now there's a reaction don't mention to me anything spiritual anymore you say but of course you know the famous expression what is it the baby and the bathwater don't throw out your baby with the bathwater it's all spiritual so it's all spiritual it's so separate so now first you went to that extreme now you go to an extreme of reaction and eventually you end up in the middle where every moment is spiritual as it is it's not nothing special spirit is not separate from daily existence so that's when we say spiritual we are not referring to some realm out there that is to be achieved at some point where you become more special than you are now it's not going to happen it's here and now we're going deeper into the here and now that's spiritual now you are a little bit tired of these words because you went too far that extreme so you have to realize if you're a little bit perhaps like a Christian who has who was once very religious and suddenly got fed up and then occasionally I have people in talks who were ex-Christians and the moment I say occasionally I say Jesus said they go oh don't talk to me about or anything it's remotely Christian I don't want to hear that I've had all that so they don't realize because of course they had a somewhat distorted view of what the whole thing was about so they didn't but they can't stand the terms anymore and that's fine it's a phase you will come through that maybe it's happening already it's the ordinariness spiritual means the more spiritual you are the ordinary you are the more non-special you are and again for the ego that means okay I have to become more non-special how do I become ordinary okay that's I need to somebody to teach me to to be ordinary so I understand your dilemma and perhaps you understand it also and so this nothing special chopping wood carrying water West is then defines spirituality ultimately what is the spiritual life chopping wood carrying water which is the kind of thing you do in same monasteries at daily doing in my case it's buying some food in the store going to have a cup of coffee taking the dog for a walk in the forest listening to the BBC world news having a glass of wine occasionally with a meal watching a movie nothing extraordinary and so quite an ordinary existence and so it's it's hiding in there the spirituality is in there it's not away from there to just this and so I'm sorry about these words that we use but language is

limited so we have to use certain words and perhaps you're the emotion around these then eventually it's going to go and you become neutral again and you can use them for what they are which is simply point useful pointers no more thank you how do you experience God what do you see when you see someone do you see more than their physicality how I experience God I've been talking about this is really the only thing I talk about now in different words what do you see when you see someone do you see more than their physicality no I don't see more than their physicality I see exactly what everybody else sees but I feel or sense something that is deeper than the physicality and that is hard to put into words there's a there's a sensing of there's more to you than what I see not as a thought but as a knowing and I because I know there's more to this form than I can see or you can see here so the the consciousness beyond the form looks through the form and senses of we don't have a word for it I can say we I sense or I feel it's not quite right maybe sense it is closest can't I would have to create a new word for it I sense the who you are or what you are beyond what I see or beyond what you are telling me or be want what your mind is saying or your emotions are doing so there is a there's a connection with presence the presence that is in you the presence that you are and that I have that more strongly than what I see so that kind of almost obliterates what I see what I see is the same as everybody anybody sees but that that strong sense of consciousness the alive presence that your eyes almost stronger than what I see so there's there's more of my attention is in that than in in my perception of what I see it's hard to put into words something that is so far beyond words and but this is not something special to me this is something whenever you look at a human being and for a moment be free of definitions or interpretations then you neither of yourself nor the other no definitions be there as a spacious awareness then you begin to sense an aliveness within you and the same aliveness in the other and then whatever the human beings do isn't that important anymore you don't react to they may be saying something silly or intelligent or whatever it doesn't matter that much there's something deeper there they may be deluded they might want something from you it doesn't matter anymore it's very it's very beautiful because it's only from that place that you can really relate not the it's not the personality the mind level that's that's the way to go for humans to recognize each other as essentially sharing the same life the same consciousness recognizing oneness on a sense level not not an intellectual level feeling oneness and that's love in the deeper sense not the ego love but the true love is you can the love comes from there it's you'd recognize the that there is ultimately no other the more you think in terms of others the more you're in ego he's like that she's like that she does that he does that oh remember I wrote in the book the famous Jean-Paul Sartre philosopher said hell is other people in the in the French original if you translate literally says hell is the others that's the egos perception of other people strong ego would see other people and of course it can become so strong that you end up with things like paranoia because every strong ego has already an Ellis element of paranoia in it even before it's recognized as pathological but it's still normal it has an element of paranoia in it and so the straw any strong ego goes around the world in that way of what does he

want what does she want what do you want from me oh I don't I know what he's thinking evil intentions and so on very critical of others they want something that all very normal but already part of the insanity